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Summary of Each Order in English

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THE ROYAL ORDERS OF BURMA, AD 1598-1885

The Royal Orders of Burma, Part Seven, AD 1811-1819

Summary

1 January 1811

Order: (1) According to statements made by the messengers from Ye Gaung Sanda Thu, Town Officer, Mogaung, arrest Ye Gaung Sanda Thu and bring him here as a prisoner; send an officer to succeed him in Mogaung as Town Officer.

(2) The King is going to plant the Maha Bodhi saplings on 3 January 1811; make necessary preparations.

This Order was passed on 1 January 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

2 January 1811

Order: (1) Officer of Prince Pyay (Prome) had sent here thieves and robbers that they had arrested; these men had named certain people as their accomplices; send men to the localities where these accused people are living and with the help of the local chiefs, put them under custody.

(2) Prince Pakhan shall arrest all suspects alledged to have some connection with the crimes committed in the villages of Ka Ni, Mait Tha Lain and Pa Hto of Kama township.

(3) Nga Shwe Yi who is under arrest now is proved to be a leader of thieves; ask him who were his associates.

This Order was passed on 2 January 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

5 January 1811

Order: (1) Get twenty men of Myin Daw Thi - Royal Horsemen, ten men of Su Gyi Tha Nat - Senior Group of Gunmen, twenty of Kyun Thi Daw - Religious Servants, to guard the Maha Bodhi saplings, as recommended.

(2) Six groups of night men in each of the four quarters of palace shall send one from each group to guard the Maha Bodhi saplings.

(3) Get Yay Gyi Daw - Royal Drinking Water, in pails as many as there are years in the King's age, to water the Maha Bodhi saplings; store the surplus water in Hpaung Gan pots.

(4) Make a platform enclosed in stone walls of 10 taung / 5 feet / 4.572 metres square to receive (each) Maha Bodhi sapling.

- (5) The following thieves and robbers had surrendered and promised to live a good life hereafter : Nga Aye, Nat Myaung Nga Lu Gyi, Nga Pon, Nga Tha Aye, Wa Yon Tha and their followers; they shall enjoy amnesty and serve Crown Prince; similarly all thieves and robbers who surrender shall have the amnesty and join the Crown Prince service.
- (6) Nga Shwe Yi was arrested on suspicion of burgling the home of a foreigner called Nga Nyein; he denied the charge; set him free; he shall continue his service under Crown Prince; when anyone appears later who could prove that he was guilty, he shall be executed.
- (7) There are men among the followers of Prince Pakhan who are named as their accomplices by some of the thieves arrested; officers of the prince shall send them here for interrogation.
- (8) Put the Shwe Pan Dan and Min Royal Boats on dock.

This Order was passed on 5 January 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

6 January 1811

- Order: (1) Nga Tha and Nga Shwe Kyu, Athon Sayay - Clerks of Public Works Department, reported to say how much work had been done at the quarry by officers and men who were undergoing punishment for failure to capture thieves and robbers in areas where they were sent to suppress crime; stop their work in the quarry and let them carry the stones to a river port nearby.
- (2) Extend the north embankment for 10 ta / 70 taung / 105 feet / 32.004 metres to the east from the point where bricks are used.
 - (3) Made the thieves and robbers arrested in villages Aung Tha, Ba Gyi, Ohn Daw, Tha Zin, Zayat Taw, etc. name all their accomplices.
 - (4) The Thon Lu Pu Zaw is a speed boat; take off the figure on its prow; it shall become one of the boats of Let Yway Gyi - Senior Selected Group; the group shall choose another suitable boat to receive the said figure of the prow and when it is fixed on the new boat, that boat will assume the name of Thon Lu Pu Zaw; put the boat to receive the figure on dock.
 - (5) Send one umbrella and one banner to each of the following

places:

Aung Myay Lawka
Gu Gyi
(Kaung Hmu Daw)
(Khaung Laung Daw Gyi)
Maha Bodhi two saplings
Maha Muni
Pahto Daw Gyi
Sanda Muni
Settaw Ya
Shin Byu
Shwe Kun Ok
Shwe Lin Bin
(Shwe Tan Tit)
Shwe Zaga
Sin Gyo Shwe Gu
(Thiha Daw)

This Order was passed on 6 January 1811 and proclaimed by Nga Pa Thi, Liaison Officer who held Yay Ga village in fief.

Note : These gifts from the King to various religious places were often sent during the year; the names in parenthesis are found in other similar Orders; see also ROB 12 January 1811, ROB 19 January 1811, ROB 31 January 1811, ROB 20 February 1811, ROB 21 February 1811, ROB 5 October 1811, ROB 9 October 1811, ROB 31 December 1811 and 4 January 1812.

7 January 1811

Order: Bring the following monks to Min Gun palace to discuss religion with the King :

Thathanabyu Sayadaw - Royal Preceptor on Propagation and Extension of Buddhism

Sin De Sayadaw - Royal Preceptor Sin De

Nga So Wun Kyaung Sayadaw - Royal Preceptor of Monastery founded by Officer of Five Organizations

Shwe Gyin Sayadaw - Royal Preceptor Shwe Gyin

Lawka Hman Gin Sayadaw - Royal Preceptor Lawka Hman Gin

Kyauk Sauk Sayadaw - Royal Preceptor Kyauk Sauk

Me Hti Sayadaw - Royal Preceptor Me Hti

Khin Gyi Shwe Daung - Senior Monk Shwe Daung

Paung Laung Gu Sayadaw - Royal Preceptor Paung Laung Gu
Letwe Sayadaw - Roya; Preceptor Letwe

This Order was passed on 7 January 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See Note to ROB 22 March 1807 on *King Badon 1782-1819 and His Attitude on Buddhism* (including various observations made by the King and compiled on 23 May 1818). See also ROB 12 January 1811, ROB 16 January 1811, ROB 21 October 1811 and ROB 20 December 1811.

8 January 1811

Order: Bury the remains of Nay Myo Zaya Kyaw Thu with certain style befitting his rank and status.

This Order was passed on 8 January 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

9 January 1811

Order:(1) Bring the following here by carriers from Hanthawaddy (Pegu) :

Myitta Za - Epistle, from Shin Dhammakhandha

Shi Hko Thandaw U Tin Za - Report, from Thiri Nanda

Thuya (Wut Myay Wun - Officer of Religious Lands) and

Thiri Sanda Yat Kyaw (Akauk Wun - Customs Officer)

Sit May Htwet So Gyet - Statement on Interrogation,
made by Captain of the *Sevamahiddhinakudha*

Lak Hsaung Daw - Gifts for the King, brought by Shin

Bhogahatissa who had recently arrived from Srilanka

Yandaya Set - Machines, sent by Muttacari

(2) Shin Dhammakhandha, Thiri Nanda Thuya and Thiri Sanda Yat Kyaw shall proceed to Srilanka on board the *Sevamahiddhinakudha*; Officers of Hanthawaddy (Pegu) shall provide everything they need for their round trip to Srilanka.

(3) Things imported by Thin Baw Thagyi - Ship Captain of the *Sevamahiddhinakudha* shall be exempted from all taxes including gifts usually passed in any business transaction; he shall in return for these favours take Alan Daw Pinle Za - Overseas (Traders commissioned by the King) with permission to carry the Royal Flag, Shin Dhammakhandha, Thiri Nanda Thuya and Thiri Sanda Yat Kyaw on board his ship and sail to Srilanka without further delay.

(4) By the report of the officers of Crown Prince, many thieves and robbers from various parts of the kingdom who had surrendered were sent here; all of them shall give a solemn promise to behave well hereafter and join the service of Crown Prince.

(5) Dama Way Thu requested permission to go to Wet Ma Sut and Mi Gyaung Ye to collect the dividends from Hlay Zi - Traders on Boats, who have been commissioned by the King to do business; permission is given.

This Order was passed on 9 January 1811 and proclaimed by Nga Pa Thi, Liaison Officer who held Yay Ga village in fief.

10 January 1811

Order: The auspicious time to make the Royal Sword falls on 31 January 1811; get everything ready for the Royal Visit.

This Order was passed on 10 January 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

12 January 1811

Order:(1) Release Nga Kyi from prison and Nay Myo Nawyatha, his brother-in-law, shall stand guarantor.

(2) Nga Tha Byu was arrested in suspicion of stealing Nay Myo Nawyatha's property; he was only a boat man on one of the Gold City Boats; set him free and put him under Nay Myo Nawyatha.

(3) Send one umbrella and one banner to each of the following places :

Maha Bodhi two saplings

Maha Muni

Pahto Daw Gyi

Sanda Muni

Settaw Ya

Shin Byu

Shwe Kun Ok

Shwe Lin Bin

Shwe Tan Tit

Shwe Zaga

Sin Gyo Shwe Gu

Thaha Daw

(4) Get here to Min Gun monks in batches of ten each time including teachers as well as students to attend lectures on

Pitaka.

This Order was passed on 12 January 1811 and proclaimed by Liaison Officer who held Yay Ga village in fief.

Note : On sending offerings to pagodas, etc. see note on ROB 6 January 1811. On religion see Note on ROB 7 January 1811.

13 January 1811

Order:(1) (In the two kinds of monk, viz. Ariya or Paramatta Samgha - Truly Salvaged one, and Sammuti Samgha - Following the Same Tradition but not salvaged yet,) the problem is whether it is correct to accept the Sammuti - not salvaged yet, as genuine monks or not; in the two periods of time, viz. Kala - Time fit to consume food, the problem is to decide when one period is over and when another has begun; and in the two halves of a day, the problem is when to take the end of first half at noon or sun set; go to the Royal Preceptor on Propagation and Extension of Buddhism as well as other Royal Preceptors now in Min Gun and ask them to answer these and report.

- (2) Within the capital city limits, the right to do all transactions on Chin Gon - Commodities the quantity of which are determined by capacity measure, like bean, maize, paddy, rice, sesame, etc. has been given entirely to Nga Shwe Pu and Nga Shwe Kyaw and for this right they have to pay annually 2,160 baskets of rice plus 12 viss of silver to Za Daw Ge - Royal Cooks and 20 (viss) of silver to (Treasury); and they shall take orders from Prince Toungoo in the course of their business.
- (3) Nga Pike Gyi and Nga Wet Gyi, who were thieves and robbers, surrendered with a promise to live a good life hereafter and a request to serve the King , through Town Officer of Toungoo and Officer of Prince Pyay (Prome); they shall have the amnesty and they shall have to decide whether they would live in Toungoo or Pyay (Prome).
- (4) Send here all other thieves and robbers who had surrendered.
- (5) Yaza Nanda, Taya Nagan - Law Reporter, and Letwe Nanda Thu - Amain Daw Ya - Licensed Pleader, know law; as recommended Yaza Nanda is appointed Amway Wun - Officer of Inheritance, and Letwe Nanda Thu is appointed Taya Thugyi - Judge.

- (6) Kyaw Thu Naya, Asaung Daw Mye - Palace Apartment Attendant, had proved to be quite efficient in looking after Ye Hlay Than Ban Hlay Daw - Military and Royal Boats and Barges, at all times; as recommended he shall hold Mala village, TwinThin Taik, in fief.

This Order was passed on 13 January 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See ROB 6 February 1811 on Chin Gon licence ; see Note on ROB 7 January 1811 on religion.

14 January 1811

OrderL(1) The King is not visiting the forge where the Royal Sword is made; Crown Prince shall supervise its making.

- (2) Palace constructions shall begin at the auspicious time on 4 March 1811 and the rituals shall start with lads born on Monday and Wednesday digging the foundation with their faces turned south; they shall wear certain flowers in their hair on that occasion.

This Order was passed on 14 January 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

Note : See ROB 10 January 1811 on sword making.

16 January 1811

Order:(1) Monks of the capital city disagree with Paung Laung Gu Teacher and Letwe Teacher (on some aspects of religion); they shall meet in a debate in the Royal Presence.

- (2) Myo Wun - Town Officer, and Myo Ok - Town Chief, and Kyay Ywa Thagyi - Village Headman, reported that thieves and robbers are active in the outlying areas of Kyauk Sauk, Nyaung Ok, Pyin Zi, and Ta Loke like Myo Tha, Na Bu Aine, Nga Mya, Pin Le, Taung Gyin, and Za Gyin; send Nga Po as Captain of Troops comprising 840 men (240 Gunmen of Su Gyi - Armed Men / Burmese, and 600 men) fully armed, to suppress these thieves and robbers; the local chiefs (Myo Wun - Town Officer, Myo Ok - Town Chief, Kyay Ywa Thagyi - Village Headman) shall join this operation.

- (3) Send instructions to Myo Wun - Town Officer, Madama (Martaban) and Banya Thamain Set Ka Waw, Yay Wun - Port Officer, Hanthawaddy (Pegu), based on reports by Wuttana Zayya, Myo Thagyi - Town Headman, Kyauk Maw, Myo wun - Town Officer, Madama (Martaban) and statements made by

Karens when interrogated; messengers from Banya Thamain Set Ka Waw, Yay Wun - Port Officer, Hanthawaddy (Pegu), shall go back; send instructions also based on Kyauk Maw Headman's report to military officers in Mong Nai.

This Order was passed on 16 January 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : On religion see Note to ROB 7 January 1811.

17 January 1811

Order:(1) Shwe Daung Letwe Kyaw, Sitke - Regimental Officer, Thein Ni (Hsenwi) is sick; bring him here for medical treatment.

(2) Shwe Daung Ye Gaung Kyaw Htin is appointed Sitke - Regimental Officer, Thein Ni (Hsenwi), as recommended.

This Order was passed on 17 January 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

19 January 1811

Order:(1) Three Mahagi images and two pagodas which were held with much respect and esteem by Arakanese kings were lost; an Order was given to find them; now Zayya Kyaw Htin, Akhun Wun - Customs Officer, reported that they were found on the hill above Kyauk (Taw) at a ruined site, Dhannawati (Mrok U, Myo Haung) township and the images had been brought to Dhannawati (Mrok U, Myo Haung); when Myo Wun - Town Officer, Dhannawati (Mrok U, Myo Haung) arrived, Zayya Kyaw Htin, Akhun Wun - Customs Officer, shall bring them here.

(2) On the death of Shwe Daung Pyan Chi, Myo Sayay - Town Constable, Letwe Way Thu, Asaung Daw Mye - Palace Apartment Attendant, is appointed Myo Sayay - Town Constable, as recommended.

(3) Vasitthabrahma, Supreme Leader of Eight Member Brahmins conducting ceremonies like coronation, etc., reported that after Arakan was taken by the Burmese in 1784, the Brahmins especially of Dhannawati (Mrok U, Myo Haung) and Rammawati (Yanbye, Ramree) were scattered; he asked permission to get them together again; permission is given; Vasitthabrahma shall also make a list of all these Brahmins under four categories, viz. Brahmana - mendicants, Khatra - those in the service of kings, Bishya - those trading and farming, and Sudra - those doing the menial services.

(4) Send one umbrella and one banner to each of the following places :

Aung Myay Lawka
Gu Gyi
Maha Bodhi two saplings
Maha Muni
Pahto Daw Gyi
Sanda Muni
Settaw Ya
Shwe Kun Ok
Shwe Lin Bin
Shwe Tan Tit
Shwe Zaga
Sin Gyo Shwe Gu
Thiha Daw

(5) Enlist Nay Myo Ye Gaung Kyaw in Nga Ze Daw - Royal Fifties, of Thwe Thauk - Blood Bond Brotherhood, under Letwe Binanthu and make a list of his family members with such details of sex, age, the day when he or she was born and his or her relationship to the head of family; he is given a Du Nay Ya - Second Series of Seat in the Audience Hall and some insignias of rank.

This Order was passed on 19 January 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See ROB 17 February 1811 and ROB 20 March 1811 on this Brahmin community; see ROB 6 January 1811 on this sending offerings to pagodas, etc.

20 January 1811

Order: Hlay Thin Tha - Members of Boat Groups, viz. Let Yway Gyi - Senior Selected Group, Let Thit - New Group, and Pyi Lon Ant - Marvel of the Land Group, shall made a channel from the Royal Big Bell to a stream leading to east river port; dismantle the stockade on the mouth of stream and any other building (along the course of the channel).

This Order was passed on 20 January 1811 and proclaimed by Zayya Nawyatha. Liaison Officer.

21 January 1811

Order: Officers of Toungoo reported that they had been informed by Town Officer of Kyauk Maw that Shans and Yuns had mustered

a force of 3,000 in the Trans-Salween area and that force would soon cross the Salween from the Yan Aung river port to attack Toungoo; Kyauk Maw Town Officer should send such an important information to the capital city too; send men to Kyauk Maw Town Officer to demand why he neglected to do so and to get a much more full account on the activities of Shans and Yuns.

This Order was passed on 21 January 1811 and proclaimed by Liaison Officer who held Yay Ga village in fief.

21 January 1811

Order: (1) Thiri Dama Yaza, Prince Hlaing, holds Danubyu in fief; as Danubyu forms one of the thirty two towns under Pathein (Bassein), he petitioned for its separation from Pathein (Bassein) in all administrative affairs; it is not correct to do it though Prince Hlaing shall manage on his own in Danubyu to recruit its quota of armed men in time of war, to exact any other labour for public works and to suppress crime; in another words, Town Officer and other officers of Pathein (Bassein) shall not do the above mentioned three affairs in Danubyu.

(2) In Nga Yauk vs Nga Shwe Yan, contesting for the position of Myay Daing Thagyi - Headman of Land Tracts, Tha Myin Ton, the Records of 1802 and 1805 are consulted; they mention Nga San Hla Baw as Myo Thagyi - Town Headman, and Mi Min Byu (mother of Nga Shwe Yan) as his daughter but there is no mention of the name of Mi Min Yauk, the mother of Nga Yauk; accordingly Nga Yauk's claim holds no good; the headmanship shall devolve upon Nga Shwe Yan; Nga Shwe Yan is appointed Myay Daing Myo Thagyi - Town and Land Tract Headman, Tha Myin Ton, as recommended.

This Order was passed on 22 January 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See ROB 21 December 1811 also on administration in Danubyu.

24 January 1811

Order: (1) Withdraw 60 (ticals) of silver which had been given to defray expenses in digging a channel to move the Royal Big Bell to a stream on the west; Crown Prince shall use his men to construct this channel as he has volunteered to do it.

(2) Mya Zun Wun - Officer of Land outside any Administrative Unit, produced a map of Myay Zun U Yin Daw - Royal Garden of Outside Land, Shwe Kyet Yet, showing
 Loke Myay - Land to cultivate and
 Nay Myay - Land to live (after having homes built)
to members of Asu Angan - Groups and Divisions, located in the land tracts under Myay Daing - Chiefs of Land Tracts, viz.

 Mi Baw

 Mi Nyo

 Mi Min Aung

 Nga Ei

 Nga Ei

 Nga Hkway

 Nga Lun

 Nga Mya Nyo

 Nga Tun Hla

and he made a complaint that when he went around to collect taxes from

 Myay Su - Land Holdings and

 In Zu - Fishing Groups,

the people of these lands and lakes refused to pay any tax; the right to cultivate or live in a certain plot of land does not exclude them from paying tax; they shall pay tax to Myay Zun Wun - Officer of Land outside any Administrative Unit.

(3) Do not send 984 recruits from Pakhan to Madama (Martaban); they shall join the workers at quarries to get stones for city construction.

This Order was passed on 24 January 1811 and proclaimed by Nga Pa Thi, Liaison Officer who held Yay Ga village in fief.

25 January 1811

Order: Statue of God Sakanta is not finished yet; make an effigy of God Sakanta in bamboo and paper as usual to be used on the occasion of an annual prayer to the God.

This Order was passed on 25 January 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

26 January 1811

Order:(1) Wrestling match as a public show is forbidden; nevertheless young princes are said to have been enjoying

these shows; Wun Akyi Sayay - Officer, Elder and Clerk, attached to young princes shall come here and explain.

- (2) In Min Gun, Amarapura, Sagaing, Ava, etc. there are people who have had their hair cut short; men who had recently left monkhood would have short hair and sick men necessarily would have their hair cut; with the exception of these two people, anyone found in all the residential quarters of the capital city and its environ shall be arrested; ward leaders and group chiefs who ignore this Order shall be punished too.

This Order was passed on 26 January 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

29 January 1811

Order:(1) (Preparations at Amarapura palace site are over); Nay Myo Thiha Thu, Wun Gyi - Minister, Min Hla Sithu, Nauk Win Daw Hmu - Officer of West Palace Guards, Letya Yanda Mait, Wun Dauk - Assistant Minister, Thiri Yanda Mait, Sayay Gyi - Senior Clerk, with 1,200 gunmen, shall remain as before on defense duty of the city.

- (2) Maha Thura, Bohmu - Commander, Mong Nai, and Sitke - Regimental Officer, are sending

Shwe Daung Tha and 100 Yuns

Nga U, Amat - Officer, son of Noble who holds Maing Pan in fief and 50 Yuns of Maing Pan and 20 Burmese Armed Men

to places in the neighbourhood of Chiengmai on its southwest like Maing La Gyi, Maing La Nge and Maing Yun to spy on the activities of Chiengmai and if possible to seize some men who could give more detailed information; send instructions to Mong Nai officers that in addition to sending a reconnitre, they shall send another party with 2,000 or 3,000 men to Maing Hin and Me Tha way with a show of making another invasion.

This Order was passed on 29 January 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

Order:(1) The following monks shall 'talk religion' in the Royal Presence:

Thathanabyu Sayadaw - Royal Preceptor on Propagation and Extension of Religion

Nga So Wun Kyaung Saya - Teacher of Monastery founded
 by Officer of Five Organizations
 Myin Wun Kyaung Saya - Teacher of Monastery founded by
 Officer of Horses
 Shwe Yay Zaung Kyaung Nay Saya - Teacher residing in
 Monastery decorated with Gold Lines
 Nyaung Gan Saya - Teacher of Nyaung Gan
 Sipa Saya - Teacher of Sipa
 Shwe Gyin Saya - Teacher of Shwe Gyine
 Shwe Zaydi Kyaung Saya - Teacher of Gold Pagoda
 Monastery
 Sin De Saya - Teacher of Sin De
 Min Ywa Taik Saya - Teacher of Min Ywa Monastic
 Establishment
 Thein Ni Saya - Teacher of Hsenwi
 Lawka Hman Gin Saya - Teacher of Lawka Hman Gin
 San Gyaung Saya - Teacher of San Monastery
 Aung Myin Bon Gyaw Saya - Teacher of Aung Myin Bon
 Gyaw
 Myo Lat Wun Kyaung Saya - Teacher of Monastery founded
 by Officer of Towns having no Town Officers of their
 own
 Thit Seint Kyaung Saya - Teacher of Thit Seint Monastery
 Shwe Daung Taik Saya - Teacher of Shwe Daung Monastic
 Establishment
 Kyauk Myaung Taik Saya - Teacher of Kyauk Myaung
 Monastic Establishment
 Zi Ba Ni Kyaung Nay Saya - Teacher of Zi Ba Ni Monastery
 Ok Kyaung Saya - Teacher of Brick Monastery
 Mali Taik Saya - Teacher of Mali Monastic Establishment
 Me Hti Saya - Teacher of Me Hti
 Thayet Taw Taik Nay Saya - Teacher of Theyet Taw
 Monastic Establishment
 Gu Gyi Saya - Teacher of Big Cave Monastery
 Kyauk Sauk Saya - Teacher of Kyauk Sauk
 Mahadan Taik Wun Kyaung Saya - Teacher of Monastery
 founded by Mahadan Division
 Min Gun Anauk Hpet Letwe Saya - Teacher of Letwe West
 Min Gun;

- these monks shall be here on 31 January 1811 and listen first to the King's explanation on the New Calendar; ministers at the capital city shall also attend the meeting.
- (2) Two Chinese called Nga Law San and Nga Law Hti, natives of Shan Ta village in Maing Myi township were found with sixty three pots of liquor on packed mules; send the liquor to Taik Taw - Royal Stores, but return the animals and release them as they are from China.

This Order was passed on 30 January 1811 and proclaimed by Nga Pa Thi, Liaison Officer who held Yay Ga village in fief.

Note : See Note to ROB 7 January 1811 on religion; on relations with China see ROB 22 March 1811.

31 January 1811

Order:(1) Take earth from eastern and southern part of (Amarapura) palace site to raise the level on other parts so that the whole site will have the same ground level.

- (2) Send one umbrella and one banner to each of the following places:

Aung Myay Lawka
Gu Gyi
Maha Bodhi two saplings
Maha Muni
Pahto Daw Gyi
Sanda Muni
Settaw Ya
Shin Byu
Shwe Kun Ok
Shwe Lin Bin
Shwe Tan Tit
Shwe Zaga
Sin Gyo Shwe Gu
Thiha Daw

This Order was passed on 31 January 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See Note to ROB 6 January 1811 on sending offerings to religious places by the King.

3 February 1811

Order:(1) Monks from Srilanka had landed in Hanthawaddy (Pegu) and they had now arrived in Amarapura; ask what they have to

say and report; give them food and accomodations.

(2) Bhamo Sawbwa and Kyi Ta Law Ye, father of Three Queens, shall come here into the Royal Presence; he shall not bring here the tributes from China.

(3) The ceremony of New Year and Eating New Rice shall begin with a cannon fire; make preparations for it and report the programme.

This Order was passed on 3 February 1811 and proclaimed by Nga Pa Thi, Liaison Officer who holds Yay Ga village in fief.

Note : See ROB 9 January 1811, ROB 6 February 1811, ROB 10 February 1811 and ROB 16 February 1811 on the mission from Srilanka and see ROB 22 March 1811 on the tributes from China.

3 February 1811

Order:(1) Kyaw Thu Nanda Mait, Officer attached to Prince Mindon, is accused of taking bribes; Crown Prince sent the case to Hluttaw; Hluttaw shall try it.

(2) Nga Tha and Nga Shwe Kyu, Athon Sayay - Clerks of the Public Works Department, had brought the stones quaried to Hko Daung river port; send Ye Hlay - War Boats, and some of Crown Prince's boats to bring them here; to man these boats take half the required number from the crew of Shwe Ban Dan, Min San, Wun Po and Kyauk Myet and another half from Crown Prince men; report how many stones would be carried in one boat and how many days it would take to accomplish this work.

This Order was passed on 3 February 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See also ROB 9 February 1811 on getting stones for palace and city constructions.

6 February 1811

Order:(1) 50 Ayut'ia men, under Yadana Hlawga Daw Hmu - Chief of Royal Boat called Yadana, and employed as saw-men in Shwe Kya In (palace construction) shall receive food rations as other saw-men under Shwe Daik Wun - Treasury Officer.

(2) Nga Shwe Pu and Nga Shwe Kyaw hold the sole right to do all transactions on Chin Gon - Commodities the quantity of which are determined by capacity measure like bean, maize, paddy, rice, sesame, etc., and for that right they pay annually 2,160 baskets of rice and 12 viss of silver to the

Royal Cooks and 20 viss of silver to Treasury; they shall now increase the payment to Treasury to 40 viss of silver.

- (3) Shin Bhogahatissa of Srilanka who had arrived here recently shall return to Yangon (Rangoon) and bring back here the gifts from Srilanka before (the Southwest) Monsoon sets in.

This Order was passed on 6 February 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See ROB 13 February 1811 on Chin Gon license and ROB 9 January 1811, ROB 3 February 1811 and ROB 10 February 1811 on the mission from Srilanka.

8 February 1811

Order:(1) Kyaw Htin Shwe Daung Sithu, Ain Shay Atwin Wun - Crown Prince Minister of Interior, is enlisted in Lay Ze Daw - Royal Forties, of Thway Thauk - Blood Bond Brotherhood, under Bala Yaza; take the list of his family members with such details of sex, age, the day on which he or she was born and his or her relationship with the head of family; give him a Taw Nay Ya - First Series of Seat in the Audience Hall and some insignias of rank; issue an Order to this effect.

- (2) Thiri Zayya Thu, Ain Shay Than Zint - Crown Prince Herald, is enlisted in Nga Ze Daw - Royal Fifties, of Thway Thauk - Blood Bond Brotherhood, under Letwe Bhi Nanthu; make a list of his family members with such details of sex, age, the day on which he or she was born and his or her relationship with the head of family ; he is given a Du Nay Ya - Second Series of Seat in the Audience Hall and some insignias of rank; issue an Order to this effect.

This Order was passed on 8 February 1811 and proclaimed by Nga Pa Thi, Liaison Officer who held Yay Ga village in fief.

9 February 1811

Order:(1) Enshrine the statue of God Sakanta in the (Palace) Interior.

- (2) After the three Ye Hlay - War Boats bringing stones have arrived here, stop bringing stones; send back the boats to their docks.

This Order was passed on 9 February 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See ROB 25 January 1811 on the Sakanta statue and ROB 3 February 1811 on the bringing of stones for palace constructions.

10 February 1811

Order:(1) Guilt the Interior of Zayat - Rest House, in the (east) precincts of the Settaw Ya pagoda.

- (2) Shin Bhogahatissa shall take any part of the Pitaka he wants and return to Srilanka.

This Order was passed on 10 February 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

Note : See ROB 9 January 1811, ROB 3 February 1811 and 6 February 1811 on the Srilankan mission.

12 February 1811

Order:(1) The construction plan of Kyauk Si Hman Nan - Glass Palace of Gems, is approved.

- (2) Min Gyi Maha Min Gaung, Myin Su Gyi Wun - Officer of Senior Group of Horsemen, shall have his former insignias of rank; if they had been returned to palace stores, reissue them.

- (3) Kyaw Htin Nanda Sithu, Myauk Nan Daw Wun - Officer of North Queen, and Yanda Mait Kyaw Htin, Makkhaya Min Wun - Officer of Prince Makkhaya, are enlisted in Nga Ze Daw - Royal Fifties, of Thway Thauk - Blood Bond Brotherhood, under Letwe Bi Nanthu; make a list of their family members with such details of sex, age, the day on which he or she was born and his or her relationship with the head of family; give each of them a Du Nay Ya - Second Series of Seat in the Audience Hall and some insignias of rank; issue an Order to this effect.

- (4) All people including monks shall discontinue the use of present calendar; Taung Hpila Pokgo - Learned Man of Sideways Range, had written *Lokavidhu* and *Vinayalankara*; make a calendar in accordance with these works; collect all other instructions on calendar making and destroy them by fire; the use of calendars other than the one worked by this Taung Hpila method is not allowed; anyone who produces a different one shall be executed.

This Order was passed on 12 February 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See also ROB 13 February 1811, ROB 13 March 1811, ROB 15 March 1811, ROB 16 March 1811 and 21 March 1811 on this calendar problem.

13 February 1811

Order:(1) Learned monks, Brahmins and men versed in calendar making

shall meet in Zayat - Rest House, built by Letwe Zayya Kyaw, Sayay Gyi - Senior Clerk, and using *Lokavidu* and *Vinayalankara* they shall make the calendar (of the coming year) and send it to all provincial chiefs with instruction that they shall use it (exclusively).

- (2) Use Karavika (mythical bird) emblem on the prow of boat made to carry the Royal Big Bell.

This Order was passed on 13 February 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

Note : See also ROB 12 February 1811, ROB 13 March 1811, ROB 15 March 1811, ROB 16 March 1811 and ROB 21 March 1811 on this calendar making.

15 February 1811

Order: (1) Prince Dwarawati (Thandwe, Sandoway) petitioned for appointing new officers in Dwarawati (Thandwe, Sandoway) as follows :

OFFICE	OLD	NEW
Akhun Wun - Customs Officer	Nga Shwe U	Nga Pa
Myo Wun - Town Officer		Kyaw Htin Sithu
Akauk Wun - Revenue Officer		Nga Tha Ya
Sitke - Regimental Officer	Nga O	Nga Sein
Sitke - Regimental Officer	Tuyin Mani	Nga Tha O
Nagan - Liaison Officer	Nga Hlauk	Nga Myat Ya Gyi
Nagan - Liaison Officer	Nga Sein	Nga Myat Ya Nge
Myo Sayay - Town Constable	Nga Hlauk	Nga Nu
Myo Sayay - Town	Nga Thu	Nga San;

the change of officers in Dwarawati (Thandwe, Sandoway) according to Prince Dwarawati's petition is confirmed; Nga Shwe U, Nga O, Tuyin Mani, Nga Hlauk, Nga Sein, Nga Hlauk and Nga Thu shall return (to Amarapura).

- (2) Stones to be used for Mhan Nan - Glass Palace, shall be kept

In a shed near the construction site.

This Order was passed on 15 February 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

16 February 1811

Order: (1) Get Lamaing Tha - Royal Land Cultivators, of Aung Pinle and Taung Bet, to smooth the surface of palace site.

(2) Nga San Ya is appointed Amain Daw Yay - Scribe of Royal Orders, in place of late Nanda Mait Kyaw Htin; Kyaw Htin Nanda Thu, Away Yauk Sayay - Clerk of Frontier Areas, is appointed Than Daw Zint - Herald, and Nga Pyaung is appointed Away Yauk Sayay - Clerk of Frontier Areas, as recommended.

(3) Bricks from 20 kilns made by Min Gyaw Shwe Daung, Kyi Wun - Officer of Granaries, shall be used in Hman Nan - Glass Palace, construction.

(4) There are 18,000 recruits; send some to Pakhan Gyi and 300 to Madama (Martaban) where Thamain Set Ka Waw, Yay Wun - Port Officer, Hanthawaddy (Pegu) is on defense duty.

(5) Shin Bhogahatissa came from Srilanka with a request from Srilanka ministers and generals that a king would be sent to rule over them; they have a king and there is no reason to depose him; let him return to Srilanka with the information that their request is impossible; Pitaka texts he wanted had already been given to Shin Dhammakhandha.

This Order was passed on 16 February 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

Note : See ROB 9 January 1811, ROB 6 February 1811 and ROB 10 February 1811 on the Srilankan relations.

17 February 1811

Order: (1) Thiri Nanda Thura, Wut Myay Wun - Officer of Religious Lands, and Thiri Sanda Yat Kyaw, (Akauk Wun - Customs Officer), shall cancel their visit to Srilanka and return to (Amarapura).

(2) Choose a leader of Brahmins consisting of Nga Pwint, Pathanapaguna and Atitya who had been recently given Salwe - Shoulder Threads of Caste Distinction.

(3) Bury the remains of Ngwe Daung Gyi, Khin Gyi - Senior Monk, as a man is buried.

(4) Nga Wut Nge and five men sent from Officer of Prince Pyay

(Prome) shall serve Prince Pyay (Prome); the same officer has with him Nga Win, Nga Si Naung and ten men (who surrendered); send these men here so that they can also serve Prince Pyay (Prome).

(5) Arrest Nga Kauk Nge.

(6) Nga Aw, Myan Ma Myin Sayay Gyi - Senior Clerk of Burmese Horsemen, is given a Du Nay Ya - Seat of Second Series in the Audience Hall; issue an Order to this effect.

This Order was passed on 17 February 1811 and proclaimed by Liaison Officer who held Yay Ga village in fief.

Note : See ROB 9 January 1811 on the mission to Srilanka; see also ROB 19 January 1811 and ROB 20 March 1811 on Brahmins.

19 February 1811

Order:(1) Nga Wet Gyi, Nga Pike and members of four groups (who had surrendered) are now with Ngwe Gun Hmu - Officer of Silver Tax, Yay Zin and Min Byin villages, Toungoo township; Prince Toungoo shall take them in his service.

(2) Saw Maing Hkan and officers reported that Htauk Swa Kon, Sawbwa (Chief) of Maing Hle died and as the legitimate son of the deceased chief, Saw Maing Hkan petitioned for succession to Sawbwaship in Maing Hle; Saw Maing Hkan is appointed Sawbwa (Chief) of Maing Hle Gyi; he shall send tributes as it is customary on such occasions but he shall not be subjected to spend more than what is absolutely necessary.

This Order was passed on 19 February 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

20 February 1811

Order:(1) Prepare the ceremony of making Asoka medicine with offerings to Cittaraphali Mara as usual.

(2) Send one umbrella and one banner to the following places :

Maha Bodhi two saplings

Pahto Daw Gyi

Sanda Muni

Sattaw Ya

Shin Byu

This Order was passed on 20 February 1811 and proclaimed by Liaison Officer who held Yay Ga village in fief.

Note : See Note to ROB 6 January 1811 on offerings sent by the King to

various religious places.

21 February 1811

Order: Send one flower vase to each of the following places :

Maha Bodhi two saplings

Pahto Daw Gyi

Sanda Muni

Settaw Ya

Shin Byu

This Order was passed on 21 February 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

23 February 1811

Order: Get ready the boat to carry the Royal Big Bell.

This Order was passed on 23 February 1811 and proclaimed by Nga Pa Thi, Liaison Officer who held Yay Ga village in fief.

13 March 1811

Order: (1) Prince Pagan reported that Hlay Zi Kun The - Traders on Boat, (with licences to use the main riverway free of tax) had been asked to pay at some toll stations along the river and their total payment exceeds Ks 1,000; it means that the licensee traders were paying a double tax; such a thing is not admissible; the Interior shall see that the exactions are repaid; in the meanwhile it was reported that the Toll Stations of Kyauktalon, Magwe, Palo and Pahto continued to exact dues (from the Traders on Boat with licences to go free of tax); Thiri Kyaw Gaung, Officer of Prince Pyay (Prome) was also known to have been asking five to ten baskets of rice from boats going up or down stream at a station called Kyay Ni Chaung in Myay De township; any toll station which is not mentioned in the 1783 Record shall be closed and all exactions made there shall be returned; anyone who have had an unauthorised toll station opened shall be punished.

(2) Crown Prince and all other princes, ministers and officers shall use the New Calendar called Pon Daw (King's Own Calendar); the Buddhist sabbaths shall be observed according to calculations made by using Taung Hpila Monk's *Lokavidu* and *Vinayalankara* ; the Royal Preceptor shall instruct all monks in the kingdom to follow the Taung Phila method in determining the Buddhist sabbaths and (Hluttaw) shall

instruct all provincial chiefs in the use of the 'new calendar'.

This Order was passed on 13 March 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum*- Chief of Caduceus Bearers.

Note : On calendar making see also ROB 123 February 1811, ROB 13 March 1811, ROB 15 March 1811, ROB 16 March 1811 and 21 March 1811.

14 March 1811

Order:(1) The following princes shall work under Crown Prince :

Prince Kanaung
Prince Laing (Hlaing)
Prince Makkhaya
Prince Mindon
Prince Momeit (Mongmit)
Prince Pagan
Prince Pakhan
Prince Pyay (Prome)
Prince Thanlyin (Tanyin, Syriam)
Prince Thi Baw (Hsipaw) and
Prince Toungoo;

Ain Shay Wun - Officer of Crown Prince, shall report who fails to cooperate.

- (2) In the contest for headmanship in Kyauk Yit, North Division, between Nga Khine, son of Nga Kyaw U who submitted the 1783 Record, Nga Po, son of Wuttana Thiri and Nga Myat Thu, Athi Hlay Tha - A Commoner who is a boatman, statements made by clerks on North Division supported by documental evidences are in favour of Nga Khine , son of Nga Kyaw U who submitted the 1783 Record; Nga Khine is appointed Myay Daing Thagyi - Headman of Land Tracts, Kyauk Yit, North Division; he shall submit the present condition of the land under his charge; withdraw the Hlwe Gyet Sa Gyun - Order on Long Palm Leaf with on end tapering to a point conferring upon the Holder to a certain Office.

This Order was passed on 14 March 1811 and proclaimed by Zayya Nawyathe, Liaison Officer.

15 March 1811

Order:(1) Crown Prince is making a trip to the west; all princes and

one Wun Dauk - Assistant Minister, with Sayaygyi - Senior Clerk, of Hluttaw shall go with him.

- (2) Sayadaw - Royal Preceptors, shall submit the calendar worked out according to Taung Hpila's *Lokavidu An: Na: Kwak* and *Vinayalankara*.

This Order was passed on 15 March 1811 and proclaimed by Nga Pa Thi, Liaison Officer who held Yay Ga village in fief.

Note : See also ROB 12 February 1811, ROB 13 February 1811, ROB 13 March 1811 and 16 March 1811 on this calendar making.

16 March 1811

Order: The calendar made by Sayadaw - Royal Preceptors, shall start from Sakkarac 800 (AD 1438) when King Mohnyin Thado (1426-1439) made an attempt to introduce a new calendar; send instructions to all village and town heads in the provinces as well as to all monasteries to make the new calendar by themselves; submit the list of monasteries with the name of president of each monastery and the person who founded it; if there were any headman (town or village) and president (monastery) who could not make the calendar, give his name.

This Order was passed on 16 March 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers. Note : See ROB 12 February 1811, ROB 13 February 1811, ROB 13 March 1811, ROB 15 March 1811 and 21 March 1811 on calendar making.

17 March 1811

Order:(1) Thiri Yaza Kyaw Thu, Dawe Bo - Captain of Tavoy Troops, reported that in Mingala (Regiment) there are 27 troops, each with a Thin Hmu - Troop Leader, and one Thin Hmu - Troop Leader, called Shwe Daung Dibba Thu is unable to leave his village because of sickness; he petitioned for appointing Nga Shwe Aung, son of Nga Tha Wa, Ta Ya Nga Ze Htan Yin - Originally of Force One Fifty, as Shwe Daung Dibba Thu's substitute; Nga Shwe Aung is appointed Thin Hmu - Troop Leader, in place of Shwe Daung Dibba Thu.

This Order was passed on 17 March 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

18 March 1811

Order: Instructions based on Reports and Statements made by messengers from Maha Nawyatha, Town Officer, Madama

(Martaban) and Sitke - Regimental Officers, and Reports and Statements made by messengers from Maha Thuya, Commander, Mong Nai, as submitted are approved.

This Order was passed on 18 March 1811 and proclaimed by Nga Pa Thi, Liaison Officer who held Yay Ga village in fief.

19 March 1811

Order: (1) Ye Htut Kyaw Htin, Myo Wun - Town Officer, is given a Du Nay Ya - Seat of Second Series in the Audience Hall and insignias of rank; issue an Order to this effect.

(2) Taung Dawe Bo - Captain of South Tavoy Troops, and men are given land in Ah Laung area; each officer or man shall have his own share of land in full.

This Order was passed on 19 March 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

20 March 1811

Order: (1) Kyaw Thu Nanda is dismissed from being Officer to Prince Mindon; Ye Hla Ye Gaung is appointed Officer to Prince Mindon.

(2) Sukha Brahma and Rajaparohita Brahma shall continue using the titles given to them; if (the title forehead bands in gold) have been returned to Taik Taw - Royal Stores, reissue these to them.

(3) Sukha Brahma, Pathanapa, Bhishyara, etc. shall use the turban of a Du Nay Ya - Seat of Second Series in the Audience Hall, and Rajaparohita Brahma shall use the turban of a Sa Ni Nay Ya - Seat of Third Series in the Audience Hall; issue an Order to this effect.

(4) Make an inner embankment with the used bricks collected near Prince Hlaing's residence.

(5) In levelling the surface of palace site, leave the place where Ye Hlay Daw Than Ban Daw - Royal War Boats and Royal Barges, are kept.

This Order was passed on 20 March 1811 and proclaimed by Zayya Nawyatha, Liaison Officer. Note : See ROB 19 January 1811 and ROB 17 February 1811 on the affairs of Brahmins.

21 March 1811

Order: The calendar made by Sayadaw - Royal Preceptors, shall have fifteen days (on each half of a month) since 19 March 1811.

This Order was passed on 21 March 1811 and proclaimed by Nga Pa Thi, Liaison Officer who held Yay Ga village in fief.

Note : On calendar see also ROB 3 February 1811, ROB 12 February 1811, ROB 13 February 1811, ROB 13 March 1811, ROB 15 March 1811, ROB 16 March 181, ROB 22 March 1811, ROB 20 May 1814, ROB 2 September 1815 ROB 18 January 1816 and ROB 9 September 1818.
22 March 1811

Order:(1) As determined by *Viddhatitthi* the three days prior to New Year, i.e. 28, 29 and 30 March 1811 are the days of Water Festival; all people shall enjoy it provided they use clean and scented water only; pour water on the sacred Bodhi tree.

(2) Kyi Ta Law Ye, father of Three Queens, is here as an envoy from China; the Chinese had been in good relations with Burma, though recently they helped Kovila who ravaged towns in the Burmese territory like Kyaing Hsi, Kyaing Chaing, Maing Nyaung and Kyaing Ton; Kyaing Yon is Hnit Hpet Kyun - Slave of Two Masters (i.e. Burmese and Chinese) and when Saw San, Chief of Kyaing Yon, was murdered by Kovila, the Chinese should have joined the Burmese to punish him but they failed to do so; the Chinese also helped Maha Hka Nan of Kyaing Ton who should be punished too; in fact they helped his wife to escape from Maing Hli and join him; ask Kyi Ta Law Ye, father of Three Queens, why the Chinese did these in violation of an age long friendship with Burma; report his answer.

This Order was passed on 22 March 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See ROB 3 February 1811 and ROB 23 March 1811 on relations with China.

23 March 1811

Order:(1) Bring here from Bhamo the Chinese tribute.

(2) Celebrate the Water Festival on 28, 29 and 30 March 1811; the public shall use only good and scented water on this occasion; pour water at the Bodhi tree and clean or wash the Buddha images; proclaim the Order in all the quarters of the capital city.

This Order was passed on 23 March 1811 and proclaimed by Nga Pa Thi, Liaison Officer who helkd Yay Ga village in fief.

Note : See also ROB 3 February 1811 and ROB 22 March 1811 on relations with China.

18 April 1811

The King held the Abhiseka twice. He followed the way of kings very faithfully. On the other hand, the people including the monks did not follow strictly the teachings of the Buddha. For several years the King tried to correct them. That included discussions and debates on religious beliefs and practices. For all these acts of benevolence, the King became the Lord of White Elephant, received tributes of untold riches and he had had, unlike his predecessors, an exceptionally long and prosperous reign. The kingdom had been largely extended. In big cities and large provinces like Rajagraha, Vesali, etc. there were thieves even during the Buddha's life time. Similarly the King's Golden City and Kingdom would have some cases of theft and robbery or aggression of one person against another. Punishments were meted out according to custom and precedent. It is inevitable that a criminal would be punished as he deserved. Nevertheless, when there were cases of misappropriation, etc. of the King's property, the King with magnanimity would condone such crimes.

Order: When a man is sentenced to be executed for having committed a crime against the life and property of the King, Ministers, Ministers of the Interior and Assistant Ministers shall refer to the general amnesty that the King had given to all people who had committed such crimes and apply for his release; ministers, etc. shall always be mindful of doing good for both the King and his subjects.

This Order was passed on 18 April 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

4 June 1811

Order: Construct a temporary palace at the site for the Royal Big Bell on the north of Pahto Daw Gyi.

This Order was passed on 4 June 1811 and proclaimed by Zayya Theinga Thu, Liaison Officer.

9 July 1811

Order: (1) On 26 July 1811, the gold finial of Settaw Ya pagoda shall be fixed; it shall be followed by giving alms to monks and the ceremony of pouring the libation water.

(2) Send presents to monasteries today.

(3) Put the Padesa Gifts on a raft and float it down stream on

27 July 1811.

(4) On 26 July 1811 Crown Prince shall pour water of libation ahead and the Royal Visit will be synchronized with the time of fixing the finial (on the Settasw Ya pagoda).

This Order was passed on 9 July 1811 and proclaimed by Nga Pa Thi, Liaison Officer who held Yay Ga village in fief.

3 October 1811

Order: Ye Hla Kyaw Htin, Nan Kan Kyway Wun - Officer of Public Works Department, is given a Du Nay Ya - Seat of Second Series in the Audience Hall and insignia of rank; issue an Order to this effect.

This Order was passed on 3 October 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

4 October 1811

Order: A gang of robbers under Nga Ba and Nga Wet robbed many places in the neighbourhood of Singu; get 2,000 men from Kyauk Myaung and villages along the river and 3,000 men from Mong Mit to get these men and a few more men from Kyaw Zin Taik shall also join the chase of these robbers.

This Order was passed on 4 October 1811 and proclaimed by Nga Pa Thi, Liaison Officer who held Yay Ga village in fief.

5 October 1811

Order: The following monuments are closed to public :

Aung Myay Lawka

Kaung Hmu Daw

Maha Bodhi (two) saplings

Maha Muni

Pahto Daw Gyi

Royal Big Bell

Sanda Muni

Settaw Ya

Shin Byu

Shwe Kun Ok

Shwe Lin Bin

Shwe Tan Tit

Sin Gyo Shwe Gu;

alert all officers concerned and carry out this Order with efficiency.

This Order was passed on 5 October 1811 and proclaimed by Baya

Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See Note to ROB 6 January 1811.

6 October 1811

Order: Shwe Daung Thu Yain, Thin Hmu - Troop Leader, had salvaged a tree trunk of 9 soke / 1 yard / 0.9144 metre girth and 33 taung / 49.5 feet / 15.0876 metres length, from the river; he shall bring it to Let Kya - a branch of channel, on the east of palace.

This Order was passed on 6 October 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

7 October 1811

Order:(1) Members of various groups and divisions tried to evade their legitimate duties by joining or getting themselves lost in other groups and divisions of their own choice (with the encouragement of the chief of the new group or division where they went); this is undesirable because many work assignments were left unaccomplished due to lack of men; Crown Prince together with

Prince Pyay (Prome)

Prince Toungoo

Prince Pagan

Prince Pakhan and

Ministers

shall device a method to check this.

(2) Robbers who had been arrested made a statement that their associates mostly live in Halin area; armed men from Badon, Dabayin, Hkaw Than Di, Htan Da Bin, Kyauk Myaung, Nga Ya Ne and Yadana Theinga shall join hands to suppress them.

(3) Discussions to check the lost members of groups, etc. shall be done in the Royal Presence.

(4) Submit Group Registers, including Register of Men given to Queens, Princes, Princesses, etc.

(5) When there is some public work to be done, Hluttaw shall ask Wun Akyi Sayay - Officer, Elder and Clerk, attached to a prince, to send a certain number of his men to do a certain portion of that work.

(6) Each prince shall submit the list of men with him who are not in the original register of men given to him; the name of

the group to which the extra men belongs must be given;
from now on there shall be no more escapees.

- (7) Group or Division Leaders shall also make a list of their lost men with indication as to where they would possibly be found.
- (8) Register of Common Folks in a town or a village tract shall be checked too.
- (9) In land given to group members to live and to cultivate, the area of land is usually determined in proportion to the number of men in the group; if there is more land than the requirement, the extra land falls under the charge of Myay Zun Wun - Officer of Land outside any Administrative Unit, or the group must apply for permission to use that extra land; obviously land marked for one group could not be assigned to another group.
- (10) Prince Hlaing could not go with the troops to Arakan; Min Hla Sithu, Commander, shall lead the troops there; he shall recruit the men he needs from places through which his troops march; he shall not do the recruiting himself; local chiefs shall do it for him.
- (11) Ye Gaung Nawyatha, Mogaung, is given 600 Armed Men, to arrest thieves and robbers active in Singu, Madaya and Kyaw Zin areas.
- (12) Paddy collected as tax in kind from land given to men under Crown Prince in the Nine Districts of the Southern Division shall be sent to Crown Prince granary; Myay Zun Wun - Officer of Land outside any Administrative Unit shall have no right to collect taxes there; he shall surrender any amount of money that he had taken as tax from this area.
- (13) Prince Toungoo shall send here Nga Hmun, Myo Sayay - Town Constable, Halin, whom he had sent to Mya Daung.
- (14) All boats carrying paddy and rice shall be exempted from giving dues at toll stations along the main riverway; notify this Order to all chiefs at these stations.

This Order was passed on 7 October 1811 and proclaimed by Kyaw Htin Yaza, Liaison Officer.

8 October 1811

Order:(1) Ye Gaung Nawyatha, Myo Wun - Town Officer, Mogaung, shall execute Ah Ka Kyaw Gaung who was sent to arrest thieves.

- (2) Kyaing Taung Sawbwa reported that Nga E, Nga Tun and Nga Pa Shin of Mun Hoon village, Kyaing Taung area, had discovered a lance supposed to have magical powers in a 'ruby mine' located in Lwe Man slope near Mun Hoon; Mong Nai claimed that the site where the lance was found is actually within Mong Nai jurisdiction; now the lance is in Mong Nai exhibited in a special pavilion with adequate guards; the lance was found embedded in a big stone shaped like a lotus flower on a stone pedestal; make diagrams and sketches showing these stone flower and pedestal and Kyaing Taung Chief and Mong Nai commander shall send the lance together with these diagrams, etc. here.
- (3) Arsenal has only 4,000 (viss) of gunpowder ready for use; buy more at current price of Ks 25 for 100 (viss) saltpetre and Ks 50 for 100 (viss) gunpowder with money from Treasury.
- (4) *Rajamattan* says that the festival of Sakanta is held in the last month of the year; through a mistake in translation, the Ganesa festival is held in that month; this was pointed out by Govindamaharajindaaggamahadhammarajaguru; he is correct; the Ganesa festival is moved to the eighth month; in fact *Rajamattan* made no mention of the Ganesa festival; stop having that festival.

This Order was passed on 8 October 1811 and proclaimed by Zayya Theinga Thu, Liaison Officer.

9 October 1811

Order: (1) Bring the chandeliers of queens, princes and princesses for Royal Inspection on 3 October 1811; send three out of fifteen big chndiliers to Aung Myay Lawka and one to each of the following twelve places :

Gu Gyi
Maha Bodhi two saplings
Maha Muni
Pahto Daw Gyi
Sanda Muni
Settaw Ya
Shin Byu
Shwe Kun Ok
Shwe Lin Bin

Shwe Zaga

Sin Gyo Shwe Gu;

place for the remaining chandeliers shall be decided by their owners.

(2) An alabaster statue of a goddess to be erected in the precincts of Pahto Daw Gyi was destroyed in fire; put that disfigured statue in the sand store.

(3) Withdraw the insignia of rank given to Nga Pauk Tet and dismiss him from his office; send him to Badon to serve Thiri Dama Thawka.

(4) Postpone sending Nga Pauk Tet to Badon.

This Order was passed on 9 October 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See Note to ROB 6 January 1811 on sending of the King's offerings to various religious places; see also ROB 12 October 1811 on Nga Pauk Tet.

10 October 1811

Order: Yet Kan Daw Asu Tha - Members of Royal Weaving Group, shall do nothing but weaving.

This Order was passed on 10 March 1811 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

11 October 1811

Order: (1) Dismantle the huts where chandeliers were kept once and use the material of these huts to make shelters over various things which are left to dry after coating tree gum (for a lacquering finish) in the precincts of Settaw Ya pagoda.

(2) Finish the Aung Myay Lawka stone pagoda as quickly as possible.

This Order was passed on 11 October 1811 and proclaimed by Zayya Theinga Thu, Liaison Officer.

12 October 1811

Order: (1) The King is going to the east palace; get the tow boats ready; each boat coming in this trip shall bring ten stones from the collection of stones on the south of palace; use two Royal Boats called Taung Hteik Pan and Nat Pan for towing the Than Ban Daw - Royal Sanpan; bring also the three small boats made near Royal Big Bell.

(2) Put Nga Pauk Tet in prison.

- (3) Send the armed men of Badon to Halin to arrest thieves and robbers there.
- (4) Ye Gaung Nawyatha, Myo Wun - Town Officer, Mogaung, shall lead an expedition to arrest thieves and robbers in Madaya, Kyaukse and Singu areas.
- (5) Half of workers on construction in Pahto Daw Gyi, and Hkaung Laung Daw Gyi (Royal Big Bell) on the west bank, shall come with the King to the east palace even though their works in the west are not finished.
- (6) The following shall be released from prison :
 Mabe Myo Za - Noble holding Mabe in fief
 Min Dut Myo Za - Noble holding Min Dut in fief
 Kyauk Yit Taung Tha Myo Za - Noble holding Kyauk Yit and Taung Tha in fief, and
 Yay Na Tha Myo Za - Noble holding Yay Na Tha in fief.
- (7) Nga Pauk Tet is pardoned.
- (8) Nga Yauk, Nwa That - Butcher, is pardoned.
- (9) Prince Pagan shall use the iron rods brought here from Kyay Daik - Copper House, in making steps leading to the upper terraces of Pahto Daw Gyi.
- (10) West and north sides of the enclosure wall at Settaw Ya shall go along the toddy palm trees on those sides.

This Order was passed on 12 October 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See ROB 9 October 1811 on Nga Pauk Tet; see ROB 8 October 1811 on suppressing crime in Madaya, etc.

13 October 1811

Order: Seize all property animate and inanimate together with insignia of rank, etc. from Nga Pyo and Nga Shwe Moke; make a complete list of them and hand them over together with the list to Princess Kyan Hnyap and Princess Man Aung, the King's Granddaughters; Nga Pyo and Nga Shwe Moke, each with three servants, shall go and live at the house of Officer to North Palace Queen; Nga Pyo's house shall be put under guards sent from Hluttaw.

This Order was passed on 13 October 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

13 October 1811

Order: (1) Naya Shwe Daung, U Yin Daw Hmu - Chief of Royal Gardens,

Thiri Nanda Wun Royal Gardens and Myo Thit Royal Gardens and Ma Naw Thiri, U Yin Sayay - Garden Constable, have been given the right to collect dues from fisheries, markets and ferries within the garden area marked by four stone boundary pillars; Naya Shwe Daung and Ma Naw Thiri reported that Lamaing Wun - Officer of Royal Lands, Aung Pinle, tried to stop them in exacting dues, etc. in some fisheries; Lamaing Wun - Officer of Royal Lands, Aung Pinle, shall stop the said transgressions and Naya Shwe Daung and Ma Naw Thiri shall exact dues without any hinderence in the garden land marked by four stone boundary pillars.

- (2) Nga Myat Min, Headman, Magyi Don, reported that Nga Wet and Nga Cho with several horsemen came to rob Magyi Don and Ywa Thit Gyi villages; interrogate Nga Myat Min and the men he named as evidences and submit their statements; bring Nga Myat Min here.

This Order was passed on 13 October 1811 and proclaimed by Zayya Theinga Thu, Liaison Officer.

14 October 1811

Order:(1) Do not keep Than Ban Daw Gyi Than Ban Daw Nge - Big and Small Royal Barges, on the west bank; bring them over to the east.

- (2) Nay Myo Thiha Thu, Wun Gyi - Minister, shall supervise the palace constructions in Amarapura; he shall be provided with necessary funds; bring him here now.

- (3) Nay Myo Kyaw Htin, Wun Dauk - Assistant Minister, is in charge of Magwe and Laung Shay as before.

- (4) Nga Shwe Lon, Sa Daw But - Royal Reader, Yangon (Rangoon) had been summoned; he took more time than what was necessary to arrive; bring him here as quickly as possible.

This Order was passed on 14 October 1811 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

16 October 1811

Order:(1) On the strength of the reports made by Wun Wun Sayay - Minister and his clerks, all boundary limits of the Thiri Nanda Wun Gardens needed revisison; the new boundaries are :

Start from Wun Gado Zeik - Ferry used by Ministers, go west to Gyo Byu Gon - White Gyo Tree High; skirting the

village on the north, go to a point on the west of Kywe Nan - Ribs of Buffalo stream; continue straight south from that point down to the north bank of In Tha Ya Kan - Lake Pleasant Fishery; from west along the north bank of the lake to Shwe Kyu Bauk - Mouth of Gold Grass Bamboo; all land south of this line is the land of Nanda Wun Gardens;

the King drew the boundary in charcoal on the sketch made by clerks; put up new boundary pillars to mark this new limits of the garden area.

- (2) Adjacent to Thiri Nanda Wun Gardens, there are Gado-Ferries, Kyun - Islands, and Myauk In - North Fishery (? Tet Thay In) where Kaing - After Yearly Flood Vegetables, and Mayin Kauk - Autumn Rice, are grown; there are also Queen's Garden; the right to collect dues in all these areas is given to Wun Wun Sayay - Minister and his clerks; for this right they shall give 10 (ticals) of gold to Treasury and the choicest fruits and green grocery (to Royal Kitchen).
- (3) Nara Shwe Daung, U Yin Hmu - Chief of Garden, Thiri Nanda Wun Gardens, shall send the usual portion of the dues he collects to Treasury.

This Order was passed on 16 October 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

17 October 1811

Order: (1) Gold City Palace Constructions expenditure is estimated as follows :

Plain constructions	Ks	34,070
Decorations (with wood carvings, etc.)		17,535
Provisions given to carpenters, etc. during constructions		17,535
	Total	69,140;

give this money to Nay Myo Thiha Thu, Shwe Myo Daw Saung Wun Gyi - Minister responsible for Gold City Defenses; he shall supervise the constructions and pay the wages.

- (2) Letwe Zayya Nawyatha, Sayay Gyi - Senior Clerk, and Kyaw Htin Yaza, Athon Sayay - Clerk of Public Works Department, shall go with Wun Gyi - Minister, to Gold City.
- (3) Send timber collected in Shwe Kya In and various models of palace buildings, made here in Min Gun, to Gold City.

- (4) Various material in iron now in Kyay Talk - Copper House, Min Gun, shall be given to Wun Gyi - Minister, for use in palace constructions.

This Order was passed on 17 October 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

18 October 1811

Order:(1) In the area from Pakhan adjacent to Taloke township in the south, extending north to Myaung, Kyaukyit, Nabet and along the land between the Mu in the west and the Irrawaddy (in the east) including the forty six tracts of Yadana Theinga township, was not properly controlled; thieves and robbers became rampant; now Crown Prince suggested to divide the land between the Chindwin and Irrawaddy into south western half and north eastern half so that the southwestern half would include Amyint, Badon, Le Gyi, Maung Daung, Myin Mway, Nga Ta Yaw, Pakhan Gyi, Pe Hkwe and Ywa Thit Gyi adjacent to Taloke township and the northeastern half would include some part of Badon township, Sagaing and Yadana Thienga and the duty to eliminate thieves and robbers in southwestern area be given to Shwe Daung Thiha Kyaw Zwa and northeastern to Bala Theidi Kyaw Zwa; Crown Prince's suggestion is accepted.

(2) Nga Ywe and fifty men who surrendered to Prince Pakhan were thieves and robbers active in Kama and Pa Hto; give a few possessions to them as usual (in order to help them lead a good new life) and with a promise to remain good hereafter, they shall serve Prince Pakhan.

(3) A gold cover of water pot and a gold cup used daily to offer drinking water to the Buddha in Shin Ganga Revata's monastery were lost; send (the suspects) Nga Tha Lun and Nga Baw to Town Officer for interrogation.

(4) Maha Thaman, Town Headman, Salin and Town Headman, Gya Bin, had in 1802 a dispute as to whether Kan, Kyun Yin, O Thi, U Din Ga Yu and Yin Ma Bya villages are either in Salin township or Gya Bin township; sketch maps showing the two township were submitted and it was decided that the said villages belong to Gya Bin; after the death of Maha Thaman, his successor Salin Myo Myay Daing Thagyi - Salin

Town and Land Tracts Headman, made a fresh claim over these villages and a decision of 1803 was made in favour of Gya Bin again; yet Prince Thayet, the King's grandson, reported that Salin Town Headman made the claim again in 1810 on the strength of the 1783 and 1810 Orders authorising Salin Twon Headman to recruit armed men in these villages; withdraw these Orders; the villages shall remain in the jurisdiction of Gya Bin.

This Order was passed on 18 October 1811 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

Note : See ROB 27 October 1811 on lost gold cups; see ROB 22 October 1811 on the possession of five villages between Salin and Gya Bin.
19 October 1811

Order: Min Ye Nanda Mait, Myo Wun - Town Officer, Hanthawaddy (Pegu) had been authorized to suppress crimes in Dala and therefore he considered that he could also do the general administration there; Dala Myo Za - Noble who holds Dala in fief, on the other hand reported that there was an Order passed that Dala shall remain separate from Hanthawaddy (Pegu); Min Ye Nanda Mait, Myo Wun - Town Officer, Hanthawaddy (Pegu) and his officers shall have no jurisdiction over Dala; suppression of crime in Dala shall also be the responsibility of local officers.

This Order was passed on 19 October 1811 and proclaimed by Zayya Theinga Thu, Liaison Officer.

Note : This Dala is now a ruined site outside Twante; Dala across the river from Rangoon is new.

20 October 1811

Order:(1) Prince Pakhan is seriously ill; Thama - Physicians, viz. Nga Hkine, Nga Wa and Nga Hmun shall attend the patient and report frequently on his conditions.

(2) As part of the expenditure on palace constructions,
Crown Prince's Ministers
of Interior Nay Myo Thiha
Thuya Kyaw Htin and
Shwe Daung Sithu, for
building Taung Samote
and Myauk Samote, claimed
Letwe Kyaw Htin, Thaman

Ks 1,600

Way Thaw, Kyaw Htin Thu Yain, (Wun Sayay - Clerks of Minister), Pyan Chi Kyaw Thu, Thiri Kyaw Thu, (Sin Min Sayay Gyi - Senior Clerks of King Elephant) for building South Sector of Palace Pavilion, claimed	Ks	800
Thiri Zayya Thu, Ain Shay Than Zint - Crown Prince's Herald, for building Pyatthat Daw - Royal Pavilion with a multiple roof, and Sanu - covered way between halls, claimed	Ks	200

Total	Ks	2,600;
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take these amounts out of the Royal Grant and send them to minister on defense duty at capital city; return the remainder (to Treasury).

This Order was passed on 20 October 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

21 October 1811

Order:(1) In exchange of Lin Da Gaung village, Min Ye Naya shall hold Nga Ya Ne town in fief.

(2) In four Magga - Paths, viz.

Sotapati	- Stream-winning
Sakadagami	- Once returning
Anagami	- Never returning
Arahatta	- Saintship;

it is usually mentioned that anyone who has obtained either one of the first two paths continue to indulge in sexual relations like everybody else; the King considers that everyone who has reached either one of these four paths are free from the common sex life; monks shall meet and talk about it and submit a treatise on it.

(3) Nay Myo Yaza Kyaw Thu, Sa Daw Ge - Royal Cook, is in charge of Tat Gyi Te Nan Daw Ya U Yin Daw - Old Palace Site Cantonment Gardens, deposited annually to the Royal Granary 700 baskets of paddy; Myay Zun Wun - Officer of Land outside any Administrative Unit, applied for the control of these gardens with a promise to pay annually 2,000 baskets of

paddy; Myay Zun Wun - Officer of Land outside any Administrative Unit, shall have the control of Tat Gyi Te Nan Daw Ya U Yin Daw - Old Palace Site Cantonment Gardens, with an obligation to pay 2,000 baskets of paddy annually for that right.

This Order was passed on 21 October 1811 and proclaimed by Zayya Nawyatha, Liaison Officer.

Note : See Note to ROB 22 March 1807; see ROB 20 December 1811 also.

22 October 1811

Order:(1) Do not fix the usual emblem on the prow of Ye Hlay - War Boat, made by Prince Pyay (Prome); he shall use any other emblem; give that boat to Princesses Taung Dwin Gyi and Shwe Daung.

(2) In Halin area robbers called

Kaung Gin Bo

Nga Bah

Nga Wet and

Yoke Son Bo

are active; some of (the local chiefs) on interrogation said that these robbers did not get any help from Halin people as alleged; troops sent from Badon shall not go to Halin as it was first planned; they shall march direct to places where these robbers are (supposed to be hiding); Thway Gyi - Chiefs of Blood (Bond Brotherhood), Halin, shall return to their places; Nga Aye, (Myo Ok Haung - Former Town Chief, Halin), Nga Myat Min (Myo Thagyí - Town Headman, Halin) shall go free; Prince Toungoo shall not stop these respective chiefs from getting together their own men; Prince Toungoo shall have his share of the dues collected in Halin as Noble who holds the town in fief; the area under Halin shall remain the same as it was in the time of King Alaungmintaya 1753-1760.

(3) In a dispute of land between Salin and Gya Bin, it had been decided that the five villages of

Kan

Kyun Yin

O Thi

U Din Ga Yu and

Yin Ma Bya

belong to Gya Bin; Salin made another attempt to revise the decision by putting up the case to Crown Prince with the argument that the Nalin range (running north to south) is generally considered as the boundary between the two jurisdictions and as land east of the range is Gya Bin and west Salin, all the said villages are situated on the west of the range; Crown Prince ordered that Hluttaw shall send a few officers to check this statement on location ; make no decision until these officers report.

- (4) Nga Wun is appointed Than Daw Zint - Herald. as well as Wun - Officer, attached to Princess Man Aung (Meghawati), the King's granddaughter and daughter of Princess Kyan Hnyat.

This Order was passed on 22 October 1811 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

Note : See ROB 1 November 1811 on the Halin affair; see also ROB 18 October 1811 on the dispute between Salin and Gya Bin.

24 October 1811

- Order:(1) Nay Myo Min Gyaw, Yay Wun - Port Officer, sent his son Nga Thauk, with diamonds to the King; according to Nay Myo Min Gyaw, those diamonds were seized from Nga Kyauk Hke, Taik Saunt - Caretaker, Customs House, and there were altogether (nineteen) diamonds; eighteen were now sent to the King and one was said to have been sold to Nga Myat Htway who served Min Ye Nanda Mait, Myo Wun - Town Officer, Hanthawaddy (Pegu); but Min Ye Nanda Mait reported that Port Officer had sent nineteen diamonds to the King; Min Ye Nanda Mait shall investigate and report (what has happened to the one lost diamond).
- (2) Nga Sut, Myo Wun - Town Officer, Tanyin (Thanlyin, Syriam) reported that Nga Lat of Hanthawaddy (Pegu) is a criminal; if he is proved guilty, execute him.
- (3) Keep Ye Hlay - War Boats, in the south together with Than Ban Daw - Royal Sampans, and Letwe Nawyatha, Hpaung Wun - Officer of Barges, shall take charge of the boats with their crew members.
- (4) Lamaing Wun - Officer of Royal Lands, Aung Pinle, made a complaint that water from the Nanda Royal Lake had been taken without his knowledge ; Lamaing Wun - Officer of

Royal Lands, Aung Pinle, shall have the sole charge of the water supply available at the Nanda Royal Lake.

- (5) Kyauk Maw revenue sent by boat was robbed at Ton Sut Maw village, Danubyu township, where the boat carrying the revenue was having a stop for the night; forty robbers came in two boats and they took away the following :

Ks 800 for Princess Kyauk Maw who holds Kyauk Maw in fief

2,000 to pay Town Officer's debt from the people of Kyauk Maw town and villages

10,000 Revenue

8 guns

4 swords with sheaths decorated with silver rings

betel receptacles and clothings;

in addition to this, toll stations along the waterway ignored the Order that this revenue boat shall go free of tax, etc. and accordingly 100 of 900 betel nuts and over Ks 70 had been given to the toll station officers; all this was reported by Akyi Sayay - Elder and Clerk, of Princess Kyauk Maw to Hluttaw; because the robbery was committed in Danubyu area, officers of Danubyu shall pay for the things robbed and toll station officers shall return the exactions they made.

- (6) Tuyin Wunna Kyaw Thu of Mong Nai Troops is now old for active service; Crown Prince recommended that he would be allowed to come back; Tuyin Wunna Kyaw Thu shall return to the capital city.

- (7) Put a roof over the pavilion in front of Archery Contest Palace and made it fit for the Royal Visit there.

This Order was passed on 24 October 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

25 October 1811

Order:(1) Letter with some explanation on Arakanese affairs written to Bengal General of the (English) Company by Min Ye Nanda Mait, Myo Wun - Town Officer, Hanthawaddy (Pegu) is approved.

- (2) The barge of King Elephant is leaking; make it good.

(3) Noble who holds Singaing in fief made a complaint that Mi Nan, his sister, was assaulted by Nga Agga Bo, Village Headman, Na Bet and his lesser wife Mi Nu; Myauk Hpet Taik Wun - Officer of North Division, made an investigation and found that

Mi Nan is the senior wife of Nga Agga Bo

Nga Agga Bo lives with his second wife Mi Nu in Myin Mway village though he should live in Nabet where he is Headman

Mi Nan was accused of giving help to thieves and robbers and she was brought to Myin Mway village under arrest

Mi Nu slapped Mi Nan in her face

Nga Agga Bo seized paddy in the granary of Nga San Hke (Mi Nan's father)

Nga Agga Bo admitted that he arrested Mi Nan, seized paddy of Nga San Hke and allowed Mi Nu to slap Mi Nan in the face

Mi Nan had arrested some thieves and robbers in the capacity of Asiyin - Agent, of her brother who holds Singaing in fief and kept them prisoner in her home 'lock-up' before handing them over to authorities concerned; in the meanwhile Nga Agga Bo suddenly turned up with his men and set the men she had arrested free

this statement was made by Singaing Ywaza - Noble who holds Singaing village in fief, and it was found correct; arrest Nga Agga Bo; dismiss him from his office of Na Bet Headman; he shall return the paddy that he took from Nga San Hke; cut the hand of Mi Nu that slapped Mi Nan.

(4) Nga Shwe Up, son of Nga Agga Bo with his senior wife Mi Nan, is appointed Headman of Nabet.

This Order was passed on 25 October 1811 and proclaimed by Zayya Nawayatha, Liaison Officer.

Note : On Arakanese affair see also ROB 18 December 1811, ROB 26 December 1811, ROB 1 January 1812, ROB 4 January 1812 and ROB 7 January 1812.

27 January 1811

Order:(1) Prince Pakhan petitioned for pardoning Nga Tha Lun and Nga

Baw who were arrested in connection with the lost of gold (bowl cover) in Shin Ganga Revata's monastery; set free Nga Tha Lun and Nga Baw but they shall not serve any more as guards of monastery; put them under Myo Wun - Town Officer, Badon, who shall get another two men as guards in their place; select these new men from those under Thin Hmu - Troop Leaders.

- (2) Cremate the remains of Princess Kama, the King's daughter, as the King's sister was cremated.

This Order was passed on 27 October 1811 and proclaimed by Zayya Theinga Thu, Liaison Officer.

Note : See also ROB 18 October 1811 on this case of lost gold cup in a monastery.

31 October 1811

Order:(1) The following are appointed Wun Dauk - Assistant Ministers
Kyaw Htin Nawyatha, Myay Zun Wun - Officer of Land
outside any Administrative Unit

Sithu Nawyatha, Sayay Gyi - Senior Clerk

Shwe Daung Nawyatha, (Sayay Gyi - Senior Clerk)

- (2) The following are dismissed from the office of Wun Dauk - Assistant Minister :

Nay Myo Nawyatha Sithu

Nay Myo Thiri Kyaw Zwa

Letya Yanda Mait;

they shall return to their 'mother units' and become Asaung Daw Mye - Palace Apartment Attendants

- (3) Have the necessary appliances complete in the following :

Waw Gyi - Large Palanquin

Waw Bala - Palanquin with no Canopy

Thaye Zi Ya Hta - War Chariot

Ye Ka - Howdah (on War Elephant)

This Order was passed on 31 October 1811 and proclaimed by Zayya Theinga Thu, Liaison Officer.

1 November 1811

Order:(1) In the statement after interrogation, thieves and robbers arrested by Town Officer of Mogaung, maintained that they had had the cooperation of Halin people; Myo Ok - Town Ruler, Myo Thagyi - Town Headman, Ayat Thway Gyi - Ward Chief of Blood (Bond Brotherhood), shall be sent to Mogaung

for identification by criminals now under custody; Mogaung Town Officer shall trace the remaining thieves and robbers and arrest them ; messengers sent from Mogaung and Badon Town Officers shall return to their own places.

(2) Together with Nay Myo Yaza Kyaw Thu and Letya Wun(na Kyaw Thu), Letya Nawyatha is appointed Za Daw Ge - Royal Cook.

(3) Prince Pagan shall hold the money for expences in getting sand on (the upper terrace of) Pahto Daw Gyi; the money (with the prince) is described as :

Balance taken over from former		
expencc account to get sand	Ks	117
From Athi Wun - Officer of		
Common Folks	Ks	500
Total	Ks	617

This Order was passed on 1 November 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

5 November 1811

Order:(1) Nay Myo Yaza Thu is dismissed (from his charge as) Za Daw Ge - Royal Cook.

(2) Hanthawaddy (Pegu) Town Officer shall send ten pots of water from Thway Zay Gan, Yangon (Rangoon), to Amarapura.

(3) Move various objects of offering made of gold from Treasury to Da Zaung - Pilgrims Hall, Sanda Muni, since the temple has now a safe place to keep them.

(4) Nay Myo Min Hla Maha Nawyatha is dismissed from his charge as Kyi Wun - Officer of Granaries.

(5) Maha Min Hla is appointed Kyi Wun - Officer of Granaries.

(6) Five Kathe - Cassays, were sent from So Lay Ze Daing - Fortieth Shields, and five more of them from Crown Prince service, as men with the knowledge of making leaven; send these ten men to officers concerned.

This Order was passed on 5 November 1811 and proclaimed by Zauyya Theinga Thu, Liaison Officer.

Note : See ROB 1 November 1811 on Za Daw Ge appointment.

18 December 1811

Order:(1) According to statements made by messengers from Min Gyi Kyaw Htin, Myo Wun - Town Officer, Dhannawati (Mrok U, Myo Haung) and Sitke - Regimental Officer, Min Hla Sithu is

waiting to gather more strength before he launched a raid (on the western border that merges with the British territories) to get back the men who had fled to that side; he shall start his campaign without further delay.

- (2) Hanthawaddy (Pegu) and Pathein (Bassein) shall have ships, etc. fully armed to meet any emergency.
- (3) Send 500 or 600 armed men (of exceptional height and strength) with messengers returning to (Arakan) so that they could get there from the shortest possible way.
- (4) As Wun - Officers, of Pyay (Prome) and Pathein (Bassein) had joined (the Arakan) campaign, send men to fill their temporary vacancies.
- (5) In Kin - Toll Station, Kyauk Ta Lon, Sanda Naya, Nga Hke, Kin Sayay - Constables of Toll Gate, and Nga Tun, Kin Ok - Chief of Toll Gate, are authorised to collect dues as prescribed in 1783 Record, together with various gifts customarily allowed, with a promise to deposite the government share from these dues six monthly in Treasury and to pay 150 ticals of gold every year; now Nga Hmon, Nga Tun and Nga Hke applied for the same privilege by paying a total of 500 ticals of gold:

(For the right to collect dues	200 ticals of gold
For Nga Kyaw Ta Zeik Kin Za	200 ticals of gold
For Crown Prince	100 ticals of gold
Total	500 ticals of gold)

and they promised to work under the supervision of Nay Myo Kyaw Htin Thiha Thu, Officer, Crown Prince Office; Nga Hmun (Sanda Naya), Nga Hke and Nga Tun shall work under the supervision of Nay Myo Kyaw Htin Thiha Thu and shall continue to have the privilege provided each of them pay 150 ticals gold a year; issue a new Order to this effect and withdraw the old one.

This Order was passed on 18 December 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

20 December 1811

Order:(1) Thieves broke into Nga Ku's house at night, in Palaing quarter, North Sector, Amarapura and (Thway Thauk - Blood Bond Brotherhood) officers and men of that quarter failed to seize the thieves; Nga Ku shall give the list of things he

lost and their prices correctly and

Htaung Hmu	- Chief of One Thousand
Kin Ok	- Chief of Guards
Kin Gaung	- Head of Guards
Kin Saunt	- Guards (on Patrol)
Kin Nay	- Guards at the Station
Thway Gyi	- Senior Member of the Troop
Thway Hsaw	- Promoter of the Troop
Ayat Tha	- Ordinary men living in that Quarter

shall collectively pay the value of the property he lost.

- (2) Sayadaw - Royal Preceptor, and other Saya - Teachers, shall meet in Yadana Bon Gyaw monastery and talk on (various problems of religion) and they shall submit a treatise on the subjects that they discussed.

This Order was passed on 20 December 1811 and proclaimed by Zayya Theinga Thu, Liaison Officer.

Note : See also ROB 30 January 1811 and ROB 21 October 1811 on monks discussing various problems of the Religion.

21 December 1811

Order:(1) Thiri Dama Yaza, Prince Hlaing, holds Danubyu in fief; like Hlaing, he petitioned for separating Danubyu from the control of Pathein (Bassein) by appointing Shwe Daung Kyaw Zwa Htin as Myo Wun - Town Officer, in both Hlaing and Danubyu; Danubyu is one of the thirty two towns under Pathein (Bassein) and it is not correct to take it out of that group; Shwe Daung Kyaw Zwa Htin shall have the authority in Danubyu to suppress crime, recruit men for armed forces and levy work forces, but Thiri Kyaw Thu, Town Officer of Pathein (Bassein), shall remain in control of Danubyu.

- (2) Thiri Kyaw Thu (Bassein Town Officer) shall report often the progress of troops marching through his area.

This Order was passed on 21 December 1811 and proclaimed by Baya Kyaw (Htin), Liaison Officer - *cum* - Chief of Caduceus Bearers.

22 December 1811

Order:(1) An elephant now reported to have been captured in the forest of Kawa, Tanyin (Thanlyin, Syriam) township, is said to have exceptionally good qualities; Crown Prince shall send men post-haste (using speed boat going night and day) to check the report; people of Hanthawaddy (Pegu), Tanyin

- (Thanlyin, Syriam) and Dala (now a ruined site outside Twante) shall work together to send the elephant to Amarapura (as quickly as possible).
- (2) Enlist the following in Royal Forties under Bala Yaza of Blood Bond Brotherhood; take a list of members of their families with such details of sex, age, the day on which he or she was born and his or her relationship with the head of family:
- Yaza Way Lu - Officer of Prince Shwegu, grandson of the King
 - Shwe Daung Ainda Thu - Officer of Prince Shwe Gu, grandson of the King
 - Pyan Chi Thiri - Minister of Interior
 - Thiri Sithu - Minister of Interior
 - Pyan Chi Zayya Kyaw - Town Officer, Pakhan Gyi;
- Thiri Sithu and Pyan Chi Zayya are given Du Nay Ya - Second Series of Seat in the Audience Hall; Yaza Way Lu Shwe Daung Ainda Thu, Pyan Chi Thiri, Thiri Sithu, Pyan Chi Zayya Kyaw (are given some insignias of rank; issue Orders to this effect).
- (3) Shwe Daung Hla Tin, Achi- One who carries the baby boy (Prince Shwe Gu, grandson of the King), is given some insignias of rank; issue an Order to this effect.
- (4) Enlist Yanda Mait Kyaw Htin, Officer of Prince Mong Mit, in Royal Forties under Bala Yaza of Blood Bond Brotherhood; take a list of members of his family with such details of sex, age, the day on which he or she was born and his or her relationship with the head of family; he is given a Du Nay Ya - Second Series of Seat in the Audience Hall and some insignias of rank; issue an Order to this effect.

This Order was passed on 22 December 1811 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

23 December 1811

Order: The residence of Princess Ka Ni is getting old and tottering; build it new and strong.

This Order was passed on 23 December 1811 and proclaimed by Zayya Theinga Thu, Liaison Officer.

24 December 1811

Order: Maha Min Hla reported that Nga Po, Nga U and (Nga Ohn) took

the horses which are tributes to the King from chiefs of Kyaing Taung (Keng Tawng) and Taung Paing (Tawngpeng); dismiss Nga Po, Nga U and (Nga Ohn) from their charges as Away Yauk Sayay - Clerks sent to Province; they shall surrender all their insignias of rank; Maha Min Hla shall take the horses from them and send them along with other tributes from these chiefs to the King.

This Order was passed on 24 December 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

25 December 1811

Order: (1) Sithu Nawyatha and Shwe Daung Nawyatha are appointed Wun Gyi - Ministers; they are given the insignias of rank similar to those of Thiri Maha Thiha Thu and Maha Thiha Thuya who are also Wun Gyi - Ministers.

(2) Letwe Yaza Thu and Nga Pyay are appointed Wun Dauk - Assistant Ministers; they are given the insignias of rank similar to those of Nay Myo Thiri Kyaw Zwa and Kyaw Htin Nawyatha (who are also Wun Dauk - Assistant Ministers).

This Order was passed on 25 December 1811.

26 December 1811

Order: (1) In the Arakan campaign, troops marching via Dalet route, Ma Ei route and Maw Tin route should arrive in (Dhannawati) simultaneously so that all troops shall converge upon the point of attack together; due to the inefficient command under Min Hla Sithu, that was impossible and the whole campaign dragged on far too long; recall Min Hla Sithu as suggested by Crown Prince.

(2) Send Min Ye Min Hla Kyaw Htin to Pyay (Prome) as suggested by Crown Prince; he shall take the command of Arakan campaign as well as the task of eliminating thieves and robbers along the riverway.

(3) Bengal General of the (English) Company sent John Canning with tributes to request clemency and Srilanka General sent monks and ministers; both missions are now in Yangon (Rangoon); Myo Wun - Town Officer, Hanthawaddy (Pegu) shall provide good transport and plenty provisions under the charge of Thiri Zay Ta Yut Kyaw, Akhun Wun - Customs Officer, and send them to Amarapura.

(4) All courtiers having Nay Ya Nga Thwe - Five Series of Seat

in the Audience Hall, shall come to the Interior daily to discuss 'religion with reference to holy texts'.

This Order was passed on 26 December 1811 and proclaimed by Zayya Theinga Thu, Liaison Officer.

Note : The King wanted monks as well as his officers discuss religion fairly often; see also ROB 7 January 1811, ROB 12 January 1811, ROB 13 January 1811, ROB 16 January 1811, ROB 30 January 1811, ROB 21 October 1811, and 20 December 1811.

27 December 1811

Order: (1) Made the Yan Hlwint Royal Boat watertight.

(2) Ye Hla Ye Gaung, Officer of Prince Mindon, sent a barge; made it watertight.

(3) Sithu Yaza and Thiri Kyaw Htin, Officers of Prince Mong Mit, are enlisted in Lay Hse Daw - Royal Forties, under Bala Yaza of the Blood Bond Brotherhood; take a list of the members of their families with such details of sex, age, the day on which he or she was born and his or her relationship with the head of family; they are given Du Nay Ya - Second Series of Seat in the Audience Hall and some insignias of rank;

issue an Order to this effect.

This Order was passed on 27 December 1811 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

28 December 1811

Order: Shwe Daung Nawyatha, Wun Dauk - Assistant Minister, is appointed Officer of Prince Mogaung.

This Order was passed on 28 December 1811 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

29 December 1811

Order: (1) Pyan Chi Shwe Daung Kyaw is dismissed from his charge as Kyaw Zin Taik Wun - Officer of Kyaw Zin Division; Ahka Kyaw Zwa ia appointed Kyaw Zin Taik ?Wun - Officer of Kyaw Zin Division.

(2) U Dain Shwe Daung shall continue in the charge of Ko Htoke Ko Hse - Nine Bars Nine Dams, Madeya.

(3) Officer of Kyaw Zin Division and Officer of Madaya Dams shall join in the operation against thieves and robbers in Madaya towship.

(4) Myay (Daing) Amat - Land (Tracts) Officer, and Myay Zun Wun - Officer of land outside any Administrative Unit, shall give

the land (to live and to cultivate) to Shwe Pyi Tha Nat Tha - Gold City Gunmen, in proportion with the number of members; any extra land there was shall be put to some use by Myay Zun Wun - Officer of Land outside any Administrative Unit.

(5) Min Ye Min Hla Kyaw Htin petitioned for having the services of the following in the Arakan campaign:

Shwe Daung Yanda (Mait) Kyaw, who holds Min Ywa in fief

Sithu Zayya Kyaw, Officer of Shields

Tha Ya Kyaw Gaung, Officer of Shields and

Tha Ya Thu, Officer of Shields

the said officers shall join the Arakan campaign.

This Order was passed on 29 December 1811 and proclaimed by Zayya Theinga Thu, Liaison Officer.

30 December 1811

Order: Royal Preceptors made (frequent) references to the Buddhist Religious Texts in their treatise (on the Religion); the Buddhist Religious Texts are in fact the copies made by Buddhaghosa from the Pitaka in Srilanka; according to the life story of Buddhaghosa, he happened to have a great conceit and it was not unlikely that he made much additions or omissions in the copies he made; Royal Preceptors shall submit a note of their opinion on it.

This Order was passed on 30 December 1811 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : The King wanted 'to discuss Religion' often and he asked several questions; he wanted written answers by learned monks; see ROB 7 January 1811, ROB 12 January 1811, ROB 16 January 1811, ROB 30 January 1811 and ROB 26 December 1811 when the King invited monks and men 'to talk' and ROB 21 October 1811 and ROB 20 December 1811 when the King told the monks 'to submit a treatise' on their opinion or answer on the problems he raised.

31 December 1811

Order:(1) In principle all people in the kingdom shall bear the expenses in palace and city constructions; the King however does not want it; nevertheless Myay Zun Wun - Officer of Land outside any Administrative Unit, shall work out the total expenses incurred and using the number of houses in 1783 Record, he shall find out how much money

each province have to pay to cover these expenses.

(2) Send one umbrella and one banner to each of the following places :

Maha Bodhi two saplings

Pahto Daw Gyi

Sanda Muni

Settaw Ya and

Shin Byu

This Order was passed on 31 December 1811 and proclaimed by Zayya Theinga Thu, Liaison Officer.

Note : See Note to ROB 6 January 1811 on the King sending the offerings to various religious places.

1 January 1812

Order: Thaya Thu, Officer of (Armed Men with Sword and) Shields, who is joining the Arakan Campaign under Min Ye Min Hla Kyaw, petitioned for taking with him in the campaign his relatives, thirty in number, to Dah Ku Hlan Kan - (Help in) Sword Fight and supply (New) Lance; permission is given; while these thirty men are in active service, their family members shall not be called upon to serve in public works by local authorities.

This Order was passed on 1 January 1812 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See also ROB 25 October 1811, ROB 18 December 1811, ROB 26 December 1811, ROB 29 December 1811, ROB 4 January 1812 and ROB 7 January 1812 on the Arakanese Campaign.

2 January 1812

Order: (1) Thiha Yanda Mait is dismissed from his office of Myay Zun Sayay - Clerk of Land outside any Administrative Unit; Myay Zun Wun - Officer of Land outside any Administrative Unit, shall get another man in his place.

(2) Thiri Mala Mahay, Princess Mong Nai, petitioned for exemption from paying tributes of the year when her father Mong Nai Sawbwa died; Crown Prince passed an Order of exemption; soon after that the Officer of King Elephant demand the tribute; Princess Mong Nai petitioned again for exemption; she shall have the exemption.

This Order was passed on 2 January 1812 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

3 January 1812

Order: Myaung Hla Myoza - Noble who holds Myaung Hla town in fief, reported that although there are Myo Ok - Town Chief, and Myo Gaing - Town Ruler, who usually collect

Apaw Wun	- Court fee paid by plaintiff at the beginning of a case
Akauk Asa	- Due and Share collected by Local Chiefs from Selling and Buying or Producing Anything
Taya Kun Bo	- Court Fee paid at the End of a Trial

the following had been collecting the dues, etc. since 1809 :
Nga Ta Nwe, Chief of Lin Zin Guns, Than village

Nga Win, Chief of Kyway Guns, Pe Gin village

Nga Htwe, Myo Thagyi - Town Officer

Nga Aung Myat Tha, Head of Shields

Nga Haing, Head of Shields

Nga Tha Dun Byu, Asu Yay - Clerk of (Armed) Group and

Nga Kin in the Service of Prince Thayet;

in addition to this, Myay Zun Wun - Officer of Land outside any Administrative Unit, had collected Yay Gun - Water Tax, in paddy for the year 1811 and instead of 2,200 baskets of paddy, he gave only 1,383, i.e. 817 baskets short; as Myaung Hla town is part of Kyaukse administration, no one but Kyaw Htin Yanda Mait, Kyaukse Wun - Officer of Kyaukse, shall collect the dues, etc. in Myaung Hla town and send the usual share from these dues, etc. to Myaung Hla Myo Za - Noble who holds Myaung Hla town in fief, and Myay Zun Wun - Officer of Land outside any Administrative Unit, shall give the remaining 817 baskets of paddy to Kyaukse Wun - Officer of Kyaukse.

This Order was passed on 3 January 1812 and proclaimed by Zayya Theinga Thu. Liaison Officer.

4 January 1812

Order: (1) Myay Zun Wun - Officer of Land outside any Administrative unit, shall collect Yay Gun Zaba - Water Tax Paddy, from land cultivated by men in Crown Prince Service, in Taung Bet Ko Khayaing - Southern Nine Districts, and put them in Crown Prince granary.

(2) Land bounded by a plateau in the east, the Myitnge river in the south, the Irrawaddy river in the west and the Madaya river in the north, is Le Daw Myay Daw - Royal Fields and Royal Lands; Myay Daing Amat - Officer of Land Tracts, and Lamaing Wun - Officer of Royal Lands, Aung Pinle, shall do the measuring and listing how much of land within the four boundaries given above are under cultivation and submit the list.

(3) Min Ye Min Hla Kyaw Htin is Sit Thagyi - General, Arakan Campaign; as other Bo Hmu - Commanders, he shall use a Shwe Cha Hti - Gilt Umbrella.

(4) Send one umbrella and one banner to each of the following places:

Aung Myay Lawka
Gu Gyi
Maha Bodhi two saplings
Maha Muni
Pahto Daw Gyi
Sanda Muni
Settaw Ya
Shin Byu
Shwe Kun Ok
Shwe Lin Bin
Shwe Tan Tit
Shwe Zaga
Sin Gyo Shwe Gu and
Thiha Daw

This Order was passed on 4 January 1812 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See also ROB 25 October 1811, ROB 18 December 1811, ROB 26 December 1811, ROB 29 December 1811, ROB 1 January 1812 and ROB 7 January 1812 on the Arakan affair; see Note to ROB 6 January 1811 on the sending of offerings by the King to various religious places.
7 January 1812

Order:(1) According to statements made by messengers from Min Hla Sithu, the Arakan campaign was successfully concluded.

(2) Min Ye Min Hla Kyaw Htin, (who was sent to take over the command from Min Hla Sithu) need not go to Arakan; he is assigned to arrest thieves and robbers who are active along the Irrawaddy below Pagan; he has the authority to execute any Myo Htain - Officer-in-Charge of Town, or Myo Ok - Town Chief, who fails to cooperate with him in this operation against thieves in his area.

(3) Send instructions to Madama (Martaban) Town Officer as to what he should do with Khun Up and Hkun Shin that he had arrested; allow the messengers to go back to Madama (Martaban).

(4) Inform Maha Thiha Thuya, Wun Gyi - Minister, Dawe (Tavoy) and Maha Thuya, Bohmu - Commander, Mong Nai, what is happening in Madama (Martaban).

(5) Fire the cannon as usual at the time of New Year and celebrate the New Rice Eating Ceremony.

(6) Made offerings to God Sakanta.

(7) Princes of a Du Nay Ya - Second Series of Seat in the Audience Hall, together with all ministers and Shan chiefs, shall bring tributes (to the New Year Kowtow) .

This Order was passed on 7 January 1812 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See also ROB 25 October 1811, ROB 18 December 1811, ROB 26 December 1811, ROB 29 December 1811, ROB 1 January 1812 and ROB 4 January 1812 on the Arakan affair

8 January 1812

Order:(1) Nga Htwe, Nga Hmine, Nga Loke and Nga San of Amarapura have the sole right to buy and sell

Bean

Chilli

Coconut

Crude Oil

Ginger

Onion

Sesame

Sugar Cane

Turmeric and

Yam

in Amarapura, Ava, Min Gun, Pinya, Sagaing and Tada U and they paid annually 125 ticals of gold for that right; now Nga Loke petitioned for the sole right (to buy and sell)

Bean

Crude Oil and

Sesame

in Amarapura, Ava, Min Gun, Pinya, Sagaing and Tada U and to pay 140 ticals of gold for that right and Nga Htwe Nga Hmine and Nga San petitioned for the sole right (to buy and sell)

Chilli

Coconut

Ginger

Onion

Sesame

Sugar Cane

Turmeric and

Yam

in Amarapura, Ava, Min Gun, Pinya, Sagaing and Tada U and to pay 60 ticals of gold for that right; they all consented to do business under the charge of Maha Min Hla; the right which was given to Nga Hmine and Nga Shwe Sa is withdrawn; with Maha Min Hla as supervisor, Nga Loke shall have the right to trade

Bean

Crude Oil and

Sesame

in Amarapura, Ava, Min Gun, Pinya, Sagaing and Tada U and he shall pay (annually) 140 ticals of gold ; and Nga Htwe, Nga Hmine and Nga San shall have the right to trade

Chilli

Coconut

Ginger

Onion

Sesame

Sugar Cane

Turmeric and

Yam

in Amarapura, Ava, Min Gun, Pinya, Sagaing and Tada U and they shall pay (annually) 60 ticals of gold for that right; four of them shall pay altogether 200 ticals of gold.

(2) Nga Min holds the sole right to buy and sell oil in

Amarapura, Ava, Min Gun, Pinya, Sagaing and Tada U and pays 200 ticals of gold plus 126 viss of oil for Royal Kitchen a year; Nga Yin petitioned for having that right on oil and he would pay 220 ticals of gold plus 226 viss of oil for Royal Kitchen and he would work under the supervision of Maha Min Hla; the right which was given to Nga Min is withdrawn; under the supervision of Maha Min Hla , Nga Yin shall have the sole right to buy and sell oil in Amarapura, Ava, Min Gun, Pinya, Sagaing and Tada U and he shall pay annually 220 ticals of gold and 226 viss of oil.

(3) Nga Aung Min, Nga Shun, Nga Shwe Lu and Nga Shwe Min living in Nyaung Bin Zay quarter, Amarapura, petitioned for having a sole right to buy and sell

Cotton (Hsu Ban, Le and Wa)

Jaggery and

Lacquered Receptacles (Hkwet and It)

in Amarapura, Ava, Min Gun, Pinya, Sagaing and Tada U; under the supervision of Maha Min Hla, Nga Shun shall have the sole right to buy and sell jaggery in Amarapura, Ava, Min Gun, Pinya, Sagaing and Tada U and he shall pay annually 25 viss of silver; under the supervision of Maha Min Hla, Nga Aung Min, Nga Shwe Lu and Nga Shwe Min shall have the sole right to buy and sell

Cotton (Wa, Le and Hsu Ban) and

Lacquered Receptacles (Hkwet and It)

in Amarapura, Ava, Min Gun, Pinya, Sagaing and Tada U and they shall pay annually 5 viss of silver.

This Order was passed on 8 January 1812 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

11 January 1812

Order: (1) Nga Tun Wa and Nga Shwe Tha in the service of Prince Shwe Gu (grandson of the King) living in Pakhan township, applied for licences like Nga Po and Nga Hkway, Hlay Ok - Chiefs of Boat, in the service of Prince Pagan, to trade along the main riverway in boats fully armed and free of tax under the supervision of Naya Thiha, Banda Zo - Steward (of Prince Shwe Gu), with a promise to supply a certain amount of jaggery at the Jaggery Stores near Pahto Daw Gyi, Min Gun; for licences of thirty big boats they promise to give annually 36,000 (viss) of jaggery and for twenty (small) summer boats 12,000 (viss) of jaggery; they shall have the licences and they shall bring annually jaggery weighing 48,000 (viss) to Pahto Daw Gyi Jaggery Stores.

(2) Nga Myat San and Nga Myat Ya, brother of Min Nge Kyaw Htin, applied for licences to trade along the main riverway in 140 boats fully armed, free of tax and carrying such commodities of fish paste, fresh fish, paddy, rice, salt, etc. under the supervision of Min Nge Kyaw Htin and they promise to pay toll gate dues only at the capital city in accordance with the rates prescribed in 1783 Record and to pay annually 1 viss of gold and 5,000 baskets of paddy; they shall have the licence.

This Order was passed on 11 January 1812 and proclaimed by Kyaw

Htin Yaza Thu, Liaison Officer.

12 January 1812

Order:(1) What Thamanta Yaza, In Daing - Officer of Fisheries, paid for the right to work the fisheries at Taung In and In Ma Daw is given in 1783 Record; Maha Min Hla wants to work the same fisheries and to collect Yay Gun - Water Tax, from Ma Yin - Autumn Rice, and Kauk Gyi - Big Crop (Rice) cultivations within the land taking water supply from these lakes and to collect dues from all Asut Achauk - Wet and Dry Products (of the area); for all these rights Maha Min Hla is prepared to pay 100 (ticals) of silver annually; Maha Min Hla shall have the right to work the fisheries of Taung In and In Ma Daw and to collect the dues. etc. from the fields in their environ that are having water supply from these lakes by paying annually 100 ticals of silver.

This Order was passed on 12 January 1812 and proclaimed by Zayya Theinga Thu, Liaison Officer.

13 January 1812

Order:(1) In Taung Byon Gyi township, an area bounded in the east by the Shwe Ta Chaung channel and land owned by Noble who holds Dala in fief, in the south by land where Tha Lwin Byu Asu Tha - Members of Tha Lwin Group, live, in the west by land owned by Princess Kyan Hnyat, and in the north by (land owned by) Princess Kut Ywa, had been formerly given as (land on which to build houses to live and land to cultivate) to Kathe - Cassays, of Tha Na Daw Gaung Shield, Ta Nga Thin Baw Shield, Pwe Daing Gaung Shield, Shay Win Shield and Shay Win Zaung Kale Shield; the Kathe - Cassays, of the said groups are now scattered (with the result that the area mentioned above is to be taken as having no tenants); on the other hand Prince Mogaung, son of Princess Vesali is looking for suitable land where Kathe - Cassays, who came with his mother could build their homes and cultivate and on finding this area he applies for permission to allow the Kathe - Cassays, of his mother to occupy them; Prince Mogaung is given the permission he asked; Myay Daing Amat - Officer of Land Tracts, and Myay Zun Wun - Officer of Land outside any Administrative Unit,

shall measure and define the area before the Kathe - Cassays, of Princess Vesali occupy it.

- (2) Nga Hkun Byu, Sawbwa - Chief, Kyaing Taung (Keng Tawng), was loyal and efficient as a Myo Za - Noble who holds a town in fief, and a Tap Paung Za - Noble who holds Shan village tracts in fief, and therefore he was promoted a Sawbwa - Chief; as a Sawbwa - Chief, he did well in receiving the troops marching through his territories which are in fact (A)lan U Kin Wa - Frontier Areas, and he also took great care to keep the fourteen Hta - Outposts, along the Salween river strong; as a result there was peace in his territory; in addition to these he sent to the King a lance of strong magical powers; as recommended he shall enjoy the status of a senior Sawbwa - Chief, like the Chief of Thein Ni (Hsenwi); he shall be given a certain insignia of rank; issue an Order to this effect.
- (3) Thieves who broke into the home of (Nga Ku), Taung Bet Taik Wun - Officer of South Division, escaped because the people of (Palaing) quarter failed to join the chase; (Nga Ku) shall give the list of things he lost and their value and the people of that quarter including the companions of the Blood Bond Brotherhood, shall pay collectively the money in compensation of the things he lost; give five lashes each to the guards of Tha Nat Kin - Station of Guards with Guns, of (Palaing) quarter; Taung Bet Taik Wun - Officer of South Division, proved himself an inefficient officer as he could not prevent a gang of robbers of about ten men only who came to rob him from escaping; he is dismissed from his charge as Officer of South Division; withdraw the insignia of rank given to him; he shall remain in service as Taik Sayay - Constable of the Divisional Office; Crown Prince shall find and appoint a new Taung Bet Taik Wun -Officer of South Division.

This Order was passed on 13 January 1812 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See ROB 8 October 1811 about the magic lance; see ROB 20 December 1811 about robbery in an officer's home at Amarapura.

14 January 1812

Order:(1) On the strength of statements made by Nay Myo Nanda Thu,

Myo Wun - Town Officer, and Myo Sayay - Town Constables, Nay Myo Nanda Thu is released from custody; he shall serve as an Asaung Daw Mye - Palace Apartment Attendant; Myo Sayay - Town Constables shall remain in custody.

- (2) Crown Prince shall find and appoint a new Myo Wun - Town Officer, as well as new Myo Sayay - Town Constables.

This Order was passed on 14 January 1812 and proclaimed by Zayya Nawyatha, Liaison Officer.

Note : See ROB 15 January 1812 on the appointment of a new Town Officer and constables being pardoned.

15 January 1812

Order: (1) People punished with Ton Hpi Nay Hlan - Put under Log and left in the Sun, for failure to present themselves either in palace or Hluttaw or Yon Daw during a fire, are pardoned.

- (2) Letya Yanda Mait is appointed Myo Wun - Town Officer, as recommended.

- (3) Yaza Way Thu, Nanda Thuya and Letwe Way Thu are pardoned; set them free.

This Order was passed on 15 January 1812 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

Note : See ROB 14 January 1812 on dismissing the Town Officer from office and putting the Town Constables under arrest.

17 January 1812

Order: Kaung Htut Mani was a true descendant of chiefs in Shay Win Da Swe Ka Asu - Group of Guards armed with Sword and Shield in East Palace Yard, and it was this Kaung Htut Mani who gave the statement on the conditions of the East Group of Guards with Sword and Shield in 1783; when he died in 1809 his son Nga Pe was only a minor and a member of the group called Nga Bah was given a temporary charge of the group; now Nga Bah died and (as Nga Pe has already reached majority) he petitioned for right of succession as chief of the Group of Guards armed with Sword and Shield in East Palace Yard; Nga Pe is appointed Awun - Man-in-Charge, Shay Win Da Swe Ka Asu - Guards with Sword and Shield in East Palace Yard.

This Order was passed on 17 January 1812 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

18 January 1812

Order: The cottage of Nga Tha Hnaung, Hpayaya Gyi Ok - Chief of Big Pagoda (Workers), located on the south of Pahto Daw Gyi was burnt; Nga Tha Hnaung was pardoned; he would be spared of any expenses; ministers and officers who failed to appear (in palace) at the time of fire are also spared of any punishment.

This Order was passed on 18 January 1812 and proclaimed by Zayya Nawyatha, Liaison Officer.

25 January 1812

Order: Letya Zayya Thu is appointed Amway Wun - Officer of Inheritance; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King and so far he had served the King with honesty and diligence; it is believed that he would continue to be the same in the King's service; in his capacity as Amway Wun - Officer of Inheritance, he shall have to carry out his duties without fear, favour and greed; even when a person died with no children or grandchildren he shall have to find out who else would be there to inherit him and only when there was no one that he would have the estate escheated; then he shall have to classify carefully the things taken and send each of them to their proper stores in palace; when the deceased man was an officer with title and had used some insignias of rank, he shall have to check that the insignias are returned to Treasury or wherever such things are kept; before the personal property of a deceased men is divided between his heirs, a full list of animate and inanimate things shall be carefully made; in the list of slaves, give the origin of these slave.

This Order was passed on 25 January 1812 and proclaimed by Min Htin Yaza Thu, Liaison Officer.

(25 January 1812)

Order: Baya Nan Thu is appointed Maha Dan Wun - Officer of Religious Affairs; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King; so far he had served the King with honesty and diligence; it is believed that he would continue to be the same in the King's service; the King is determined to uphold the Buddha's Religion so that it would last as long as 5,000 years after

the death of the Buddha; (with that goal in mind) land given in support of all religious establishments shall remain unmolested and in order to maintain that situation, the boundary limits of the religious lands must be guarded well; there are stone inscriptions with records of the boundaries concerned to check that these land remain intact; there were also men and women given to the religious establishments as servants; as time lapses there are cases when some of the descendants of these religious servants tried (with the help of some influential persons) to get themselves transferred to other lucrative services; as in the case that there are some religious lands got mixed up with the King's land, there might be some religious servants who succeeded in getting themselves lost among the King's men; it is the duty of Maha Dan Wun - Officer of Religious Affairs, to check both the religious land as well as the religious servants to trace the lost areas or men and restore them to their proper places.

(This Order was passed on 25 January 1812 and proclaimed by Min Htin Yaza Thu, Liaison Officer.)

(11) February 1812

Order: Nay Myo Nawyatha Sithu is appointed Myin Zu Gyi Wun - Officer of Burmese Regiment of Horses; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King; so far he had served the King with honesty and diligence; it is believed that he would continue to be the same in the King's service; the King has serving under him several groups of Blood Bond Brotherhood on Horseback and they are given land to cultivate; they would be occasionally called upon to serve the King as messengers to go far or near with or without horses; an officer of Burmese Regiment of Horses is therefore expected to do the following :

- (1) one Myin Gaung - Head of Horsemen, would have under him several Myin Zi - Units of Horsemen, and care should be taken that the number in each unit of horsemen shall never go less than the prescribed number (which is fifty in the minimum); in fact an increase in number would be appreciated; whenever

- the number reaches one hundred, start forming another unit;
- (2) each member of a group would have almost the same ability with other members of the group and never allow a member of one group to go and work in another group;
 - (3) though leadership in the horse group is hereditary, a vacancy would devolve on either son or brother as the case may be and when there are no son or brother, the vacancy would be filled with a most deserving man among the followers;
 - (4) all encouragements should be made to keep the horsemen in good training and preparedness; and
 - (5) try to solve all disputes among the horsemen in accordance with the maxim of Kyi De Zaga Nge Aung Nge De Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One.

This Order was passed on (11) February 1812 and proclaimed by Baya Kyaw Htin, Liaison Officer.

5 June 1812

Order: Maha Min Hla, Kyi Wun - Officer of Granaries, petitioned for having the sole charge over the people who are put under him to extract silver, etc. even though they are living and working in various places where there are local chiefs like

- Kyawt - Shan Village Tracts Headman
- Gaung - Head of a Group of Service Men
- Ngwe Gun Hmu - Chief of Silver Tax
- Htamon - Shan Land Tracts Headman
- Paw Hmine - Shan Town Headman
- Thagyi - Headman
- Bohmu - (Burmese) Commander (Mong Nai) and
- Sawbwa - Shan Chief of Mong Nai;

in addition to this he also petitioned to have his men (who are working under his supervision in silver extraction, etc.) free from being disturbed from work by people who want to reclaim debts from them, and to have the sole authority to suppress crime among them or to settle their disputes; Maha Min Hla, Kyi Wun- Officer of Granaries, is given the sole charge over the people working under

him to collect and supply the King

Hnget Mi - Bird's Feather

Ngwe - Silver

Shwe - Gold

Than - Iron

Thit Say - Tree Gum

without any interference of

Sawbwa - Shan Chief of a Shan State

Myo Za - Noble who holds a Town in fief

Pe Shin - Owner of a Cultivable Field

Ne Shin - Owner of an Area

Mo Ne Bohmu - (Burmese) Commander in Mong Nai

Away Myo Wun - Officer of Towns in the Frontier Areas;

in addition to this he shall appoint

Kyay Htain - Keeper of Village Tracts, and

Ywa Ok - Ruler of Villages,

to keep law and order among his men; no man shall ever

harass his people to leave their assignments and work

elsewhere in settlement of debts, etc. and no local chief

known by either of the names of

Kyawt - Shan Village Tracts Headman

Gaung - Head of a Group of Service Men

Ngwe Gun Hmu - Chief of Silver Tax

Htamon - Shan Land Tracts Headman

Paw Hmine - Shan Town Headman

Thagyì - Headman

shall ever have direct dealings with his people; in another

words when these local chiefs want anything to do with

these people under him, they shall have to convey their

wishes only through him, i.e. Maha Min Hla, Kyi Wun - Officer

of Granaries.

This Order was passed on 5 June 1812 and proclaimed by Zayya

Theinga Thu, Liaison Officer.

21 June 1812

Order: Nga Hmon, Crown Prince Service, Nga San, Sitke -
Regimental Officer, Rammawati (Yanbye, Ramree) and
Macava the Brahmin brought (a statue of) Kapila Muni the
Rasi from Banaras, Majjhimadesa - Central India, and it has
now arrived in Pyay (Prome); put it on a Zin Dwe -Twin

Barge, with Da Zaung Thon Dat Amo - Pavilion with Three Tiers of Roof, towed by boats and accompanied by musical troupes; according to *Vitakkamukha Mandani* by Dhammada the Risi, one could pray for prosperity and longevity after putting offerings at the shrine of this Risi; Crown Prince, princes and ministers shall go to Sagaing to welcome the entourage bringing the statue to Min Gun; common people shall also join the welcoming party with music and offerings; report the programme of welcome.

This Order was passed on 21 June 1812 and proclaimed by Zayya Theinga Thu, Liaison Officer.

29 June 1812

Order: Bring Maund Daung Saya - Maung Daung Teacher, here to give a series of talk on ("Important Things to notice in) Suttanta and Vinaya Pitakas".

This Order was passed on 29 June 1812 and proclaimed by Zayya Theinga, Liaison Officer.

2 July 1812

Order: The King is going to make offerings at Kapila Muni shrine; compose a prayer after the style given in *Vitakkamukhamandana*; get (a pantomime of) one hundred foreign kings coming to the King in their native costumes and with various tributes requesting to become his vassals; leave the images and a branch of the Maha Bodhi tree in the Big Pavilion and bring only the statue of Kapila Muni the Rasi on Hta Daw - Special Pedestal, to the Interior; recite the prayer when the offerings are made; the programme to display armed forces during this ceremony is approved.

This Order was passed on 2 July 1812 and proclaimed by Nga Pwa, Liaison Officer.

17 July 1812

Order: (1) Crown Prince shall conduct the Elephant Catching Ceremony of an elephant 3 taung 2 mite / 5 feet 6 inches / 1.6764 metre high.

(2) Earth brought here in five separate lumps from the holes at the four sides and at the foot of the Maha Bodhi tree (in Bodh Gaya) shall be put in the corresponding holes at the Maha Bodhi tree here; take care so that each lump goes into the hole meant for it.

This Order was passed on 17 July 1812 and proclaimed by Nga Pwa, Liaison Officer.

21 July 1812

Order: (1) Tributes from Srilanka are not of much significance; no ceremonial procession is necessary to convey them here.

(2) Made gold pots in the shape of O Pyit big enough to receive each of the five lumps of earth from the Maha Bodhi tree (in Budh Gaya); put each gold pot in a silver pot, a copper pot, a lead pot, an iron pot and a stone pot successively and bury them at places mentioned in an earlier Royal Order (ROB 17 July 1812).

This Order was passed on 21 July 1812 and proclaimed by Kyaw Htin Nawyatha, Liaison Officer.

28 July 1812

Order: (1) Put the aged and the sick in the care of U Dain Zayya Kyaw, Atwin Wun - Minister of Interior, attached to Prince Toungoo.

(2) Put the mad in the care of Kyaw Gaung Letya, Atwin Wun - Minister of Interior, attached to Prince Pathein (Bassein).

This Order was passed on 28 July 1812 and proclaimed by Zayya Nawyathe.

Note : This is an important reference made by a King of Burma to start a sort of nursing home under official care.

29 July 1812

Order: Paramarajagurudhammadvajapandita, Minister, Srilanka, petitioned for a programme of religious reformation in Srilanka headed by the Burmese as Buddhism there is in the decline; in the Golden City as well as in the kingdom of Burma, the Buddhist religious practices are not true to instructions given in the Suttanta Pitaka and (in consideration of our experience here) we would like to know what are their religious practices that require correction in Srilanka and in what way they like to have the reformation carried out; in another words we want to know whether they are prepared to follow closely the instructions, etc. regarding the way of life (including the monks) given in the Suttanta Pitaka or not; ask this to the envoys from Srilanka and report.

This Order was passed on 29 July 1812 and proclaimed by Kyaw Htin

Yaza Thu, Liaison Officer.

Note : The King's interest in religious reformation was found very early in his reign (that begun on 11 February 1782) and it persisted right to the end (when he died on 5 June 1819). First he tried to stop a schism between Atin - Monastic Robe on One Shoulder, and Ayon - Monastic Robe on Both Shoulders, (ROB 10 March 1782, ROB 3 June 1782, ROB 21 April 1784, ROB 23 April 1784, ROB 25 April 1784 and ROB 27 April 1784). Next he banned the Joti Sect who were a kind of nonconformists among the Buddhists at that time (ROB 15 July 1783, ROB 17 July 1783 and ROB 8 September 1783). Hluttaw was given specific instructions to suppress heresy (ROB 8 July 1810). He considered that giving special courses in the Vinaya (Book of Discipline) and having regular religious examinations might help to keep the monks to behave more like what the Buddha wanted them to be (ROB 12 March 1784, ROB 24 May 1784 and ROB 8 July 1784). Even a senior monk who failed in the Vinaya examination would be forced to leave the monkhood (ROB 12 March 1784, ROB 9 October 1787 and ROB 11 October 1787). To extend the Buddha's religion he even encouraged to have schools for Buddhist missionaries opened (ROB 12 March 1784 and ROB 15 June 1784). He expressed his joy by recording in a stone inscription that there were no more schisms among the Buddhists in Burma (ROB 28 August 1784). His efforts on religious reformation, he thought, were successfully terminated when he had a Supreme Guardian of the Religion appointed in the person of Gunamunindabhisadhammadhaja mahadhammarajadhirajaguru (ROB 27 June 1786). He had to appoint Nanabhivamsadhammasenapatimahadhammarajadhirajaguru (ROB 19 March 1787) to succeed the first Supreme Guardian.

Twenty years later his interest turned towards another channel. He started questioning the truth of some popular beliefs in Buddhism. For example, he considered that the Buddha's Religion would last for 5,000 years only after the death of the Buddha was only a wishful thinking (ROB 5 October 1806). Between the two types of samgha, viz, Ariya samgha and Sammuti samgha, he felt that Sammuti was only a name in the sense that samgha today were not the real samgha (ROB 13 January 1811) and in the four Magga - Paths, he thought that the first two would be almost the same with the other two (ROB 21 October 1811). Then he seriously questioned the authenticity of the Buddhist religious texts that were in use in Burma (ROB 22 March

1807). There would be additions or omissions or both (ROB 22 March 1807). Translations into Burmese were wrong in some vital places (ROB 22 March 1807). It would be best to get the Pitaka in its original written in Magadha (ROB 10 July 1810) and the one copied from Srilanka which was the only one available in Burma would have some serious mistakes in it (ROB 30 December 1811). Until the time that all these problems were solved, he considered it excusable for monks to follow any practice in their daily conduct (ROB 14 April 1807, ROB 8 November 1807, and ROB 3 November 1807). But to contend that a certain way had been followed by a long generation of Acariya - Teachers, could not be accepted as a good excuse (ROB 19 July 1801). He would help anyone if he wanted to become a monk in the way given in the Suttanta Pitaka (ROB 9 August 1812, ROB 12 August 1812 and ROB 25 August 1812). He conducted a series of religious conventions where all learned monks and men were invited (ROB 5 December 1807, ROB 19 December 1807, ROB 27 December 1807, ROB 31 May 1810, ROB 7 January 1811, ROB 12 January 1811, ROB 16 January 1811, ROB 30 January 1811, ROB 21 October 1811, ROB 20 December 1811, ROB 26 December 1811 and ROB 29 June 1812). When the mission from Srilanka arrived with a request that Burma lead a Buddhist religious reformation in Srilanka, the King replied that Burma had had various problems still unsolved and therefore he would like to know precisely what were the problems in Srilanka first (ROB 29 July 1812). He did take drastic measures by forcing some monks (including leaders) to leave the monkhood if they were found to be doing or preaching anything not given in the religious texts (ROB 28 June 1795, ROB 6 July 1799, ROB 20 July 1801, ROB 22 July 1801, ROB 31 May 1810 and ROB 8 July 1810). But finally he thought it expedient to wait until the people knew better. In the meanwhile all he could do was to put his attitude on Buddhism as practiced in Burma in writing calling upon people to make a serious study on them. (ROB 23 May 1818)
31 July 1812

Order: (1) Made annual offerings to Aggampati the Risi at 4.00 p.m. on 1 September 1812.

- (2) No monk had ever succeeded to mislead a king by giving false information by submitting an epistle in all the dynasties of Sriksatra, Pagan, Myinzaing, Sagaing, Pinya and Ava; now there appears to have a monk who tries to do a trick by writing an epistle to the King; what shall we do

with him?

This Order was passed on 31 July 1812 and proclaimed by Baya Kyaw Htin, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : It is the first time that we ever notice the King to be so indecisive that he issued an Order in the form of a question. It seems that the offence was not serious and that the King was more amused than angry because we have many instances when he would tell a monk to leave monkhood or exile him when the offence was serious. Another reason of clemency is that he had had an Order passed not long ago (ROB 18 April 1811) that if an offence was something against his own personal interest, he would pardon the offender.

9 August 1812

Order: Nga Shwe Yi wants to become a monk in the way given in the Suttanta Pitaka; take him to Sanda Muni and help him become a monk as various teachers before him had become monks that way.

This Order was passed on 9 August 1812 and proclaimed by Kyaw Htin Yaza, Liaison Officer.

12 August 1812

Order: Those desiring to help men who want to become monks in the way given in the Suttanta Pitaka shall build Taw Ya Kyaung - Forest Retreats, as shelters for them allowing a space of either 200 ta / 1,400 taung / 700 yards / 640.08 metres or 300 ta / 2,100 taung / 1,050 yards / 960.12 metres in between each shelter.

This Order was passed on 12 August 1812 and proclaimed by Nga Pwa, Liaison Officer.

13 August 1812

Order: People seem to be reluctant to use the copper coins as the medium of exchange; use lead as they have used before.

This Order was passed on 13 August 1812 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

(25) August (1812)

Order: (1) The following men want to become monks in the way given in the Suttanta Pitaka :

Nga Awe

Nga Hkway

Nga Myat Tun

Nga Pu

Nga Sein Min
Nga Shwe Ate
Nga Tha Dun Aung and
Nga Tha Ye;

take them to Sanda Muni on (25) August (1812) and with the Suttanta Pitaka placed before them and by reciting the Ti Saranam - Three Refuges, they shall become monks.

- (2) Those who want to provide these new monks with shelters shall build (Taw Ya Kyaung - Forest Retreats) with a space of either 200 ta / 1,400 taung / 700 yards / 640.08 metres or 300 ta / 2,100 taung / 1,050 yards / 960.12 metres in between each shelter.

(This Order was passed on 25 August 1812).

(25 August 1812)

Order: (1) Doing good or bad concerns nothing with the age of a person; without keeping Ti Sarana Guna - Three Refuges, no one would be a real Samana and Anagatabhaya Suttanta maintains that it is impossible to keep Ti Sarana Guna - Three Refuges, unless one renounces the world and live alone in a forest with no companion; follow the way of Anagatabhaya Suttanta and stay in a forest (retreat) to uphold Ti Sarana Guna - Three Refuges.

- (2) Old age is no excuse for doing anything bad or not doing anything good; a monk, either young or old, shall leave the monkhood (if he fails to follow the way given in the Anagatabhaya Suttanta).

(This Order was passed on 25 August 1812).

30 August 1812

Order: Nga Ta was promoted from Ain Shay Wun - Crown Prince Officer, to Wun Gyi - Minister, but he did things detrimental to the interest of the King and Prince Pyay (Prome), Prince Toungoo and Prince Pagan together with ministers and officers unanimously agreed that he deserves a punishment; the King has no choice but accept the facts as they are presented to him and sanction the arrest of Nga Ta; withdraw the title and insignia of rank that had been given to him; seize all his property animate and inanimate and send them (to appropriate palace stores).

This Order was passed on 30 August 1812 and proclaimed by Zayya

Theinga Thu, Liaison Officer.

7 September 1812

Order: (1) The King is going 'down the river'; Crown Prince and Prince Pyay (Prome) together with three of the four ministers, viz. Min Ye Min Hla Kyaw Htin, Maha Min Hla Min Gaung and Nay Myo Thiha Thu shall stay at the Capital City while Maha Min Hla shall accompany the King; get everything ready including temporary palaces built along the river way and posting guards as well as land and river escorts; ask no contributions, etc. from local people to build the temporary palaces; get the necessary funds from Treasury to build them; Ye Hlay - War Boat, which was at first built for Prince Pyay (Prome) shall have a bull's head fixed on its prow; it shall also have a roof.

(2) Myin Zu Gyi Tha - Members of Burmese Regiment of Horses, shall not get themselves mixed with the followers of Queens, Princes and Princesses or Local Chiefs; all of them shall work under Myin Zu Gyi Wun - Officer of Burmese Regiment of Horses.

This Order was passed on 7 September 1812 and proclaimed by Nga Pwa, Liaison Officer.

19 November 1812

Order: The remains of Thiri Thu Ma Maha Sanda Daywi, Crown Prince Consort, Granddaughter of the King, shall be cremated as the remains of Thiri Ti Lawka Maha Bhadda Thu Yadana Daywi, Crown Prince Consort, Daughter of the King, was cremated; the remains shall lay in state in the Main Hall; the cremation shall take place at a site on the left outside the stockade on the northeast of Crown Prince Residence; the Main Hall is not large enough; move the remains to South Hall; get all necessary things from Shwe Daik - Gold House.

This Order was passed on 19 November 1812 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

8 March 1813

Order: A king's residential city is invariably inhabited by people distinctly divided into four castes; it is like this from the time that the world was created; the Future Buddha was elected Maha Thamada by the people who requested him to reward or punish them as they deserved and who promised to

share with him one tenth of their income; the descendants of (Maha Thamada) became kings; there were people who tried to do only the good and to abstain from doing anything bad and who would elect to dwell only in wood and they became Brahmins; there were people who did the trading and farming and who promised to give one tenth of their income to the king were the rich and the prosperous called Tha Htay and Tha Gywe; there were also people who had been wicked in their former lives and therefore they were destined to be poor and to work very hard for subsistence; this is what we called the caste distinction and it would not be so pronounced in Paccanta - Outskirts; in a great centre where the most powerful king resided, the caste distinctions become more pronounced; made a list of who's who in the city; in that list state clearly who are service men and who are tax payers; only the service men would be given official duties and aspire to become ministers. etc. and only the traders and farmers would be given the titles of rich men; those in the lowest rung of people would never be allowed to raise themselves to higher status by mixing with their superiors; they shall remain Dun Sanda - Beggars, and Sandala - Grave Diggers, etc.; this Order to classify the people in four castes shall be carried out with utmost precision; whenever a group of service men is organised, the members of the group shall take the oath of allegiance to the King and once they are registered as the King's men, no one could take them away to do their bid; if they have debts to settle, report it to the King ; if they are forced to do any other thing than the King's work, the person who does that shall be executed.

This Order was passed on 8 March 1813 and proclaimed by Zayya Nawyatha, Liaison Officer.

11 April 1813

Order: No other king in Burma had had any direct dealing with Majjhimadesa - Central India, and they would not know that the Maha Bodhi tree (under which the Buddha attained the Enlightenment) is still in existence there; fortunately the King's officers went there and they reported its existence; in addition to this the King's officer said that the people

living in Banaras (town) and Majjhimadesa (province) expect that the Burmese King would extend his rule over them; this was made all the more obvious by the fact that the Burmese King had now a statue of Kappila the Risi taken from their land; on the other hand, old records or prophecies in Burma maintain that the King is destined to visit the Maha Bodhi tree; leaving enough people in Burma so that crop raising and tax paying would not be impaired, select people from the rest of the population to accompany the King; selection shall be made on the basis of one man from each household and fifty men form one group; each group shall be organized like this :

Thway Thauk Gyi	- Senior Leader	1
Akyat	- Junior Leaders	4
Lu Nge	- Members	45
Total		50 men;

get a total of eighty groups or 4,000 men for the Aung Dat - Army of Victory; the King is marching when the rainy months are over i.e. after October; send this information to Dhannawati (Mrok U, Myo Haung), Rammawati (Yan Bye, Ramree), Dwarawati (Thandwe, Sandoway) and Meghawati (Man Aung); these towns have extensive hinterlands so that when they have enough time to grow crop and collect them they could very well provide food for the marching troops; Min Gyi Kyaw Htin, Myo Wun - Town Officer, Dhannawati (Mrok U, Myo Haung) and Myo Wun - Town Officer, Toungoo, shall see to the fact that all available land in the said areas shall grow crops and collect them for the troops who are coming with the King.

This Order was passed on 11 April 1813 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

Note : A Burmese inscription at Bugh-Gaya, Gaya district, Biha, (Pl.299), mentions that a pagoda built by Asoka where Sujata gave the milk rice to the Buddha was in ruin and Lord Monk Pamsuku (of Pagan) had it repaired once; when it fell into ruin again King Lord of White Elephant sent Lord Monk Teacher Siridhammarajaguru to repair it but; unfortunately it was not done; after some time the King told Lord Monk Nge to carry out the repairs at that ruined pagoda and this time the repairs begun on Friday 16 December 1295 and completed on

(Friday) 14 October 1306; the King was not properly informed when he said that no other Burmese king had had any direct dealing with Central India before him. We know that nothing happened like the Burmese invasion of British territories in India at that time and it was good that the King said nothing about this later.

13 April 1813

Order: (1) The number of thieves and robbers increases in the kingdom because Headmen of Towns, Villages and Land Tracts are inefficient; there shall be absolutely no thieves and robbers in any area; dismiss the inefficient headman from his office; arguments that the dismissed man could produce evidences proving that he is a true descendant of the line of headmen, that his name is mentioned in 1764, 1765 and 1783 Records, that his name is marked with a circle in 1786 Record (signifying that he was the right men to become chief) and that he has with him a letter of appointment or a court desicion giving him the right to take charge of a certain area as a headman, will not be taken into consideration; courts of law shall not take his case to have him reappointed either; appoint headman only the man who could suppress crime with efficiency.

(2) Report the King in all Taing Yay - Provincial Affairs, and Pyay Hmu - City Affairs, and all vacancies of Myo Wun - Town Officer, Sitke - Regimental Officer, and in all other offices in the provinces; these affairs and appointments are usually done by Hluttaw, Bye Daik and the Interior (Offices) as the case may be but from now onwards all cases shall be sent to the King; Crown Prince shall stay in his former self (i.e. his position is more ornamental then real in carrying out state functions); ministers, assistant ministers and senior clerks shall issue no orders and instructions except for those affairs in connection with the King's former Orders.

This Order was passed on 13 April 1813 and proclaimed by Baya Kyaw Htin, Liaison Officer.

21 April 1813

Order: Kyaw Thu Nanda Mait is appointed Myo Wun - Town Officer; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King and so far he had

served the King with honesty and diligence; it is believed that he would continue to be the same in the King's service; a king has to follow Yaza Wut - Way of King, in the sense that by the sanction of custom and precedence a king cannot deviate from what is expected of him to do in the name of justice and a man would be (rewarded or) punished as he deserves; in fact there are

Yaza Wut - Way of King,

Dama Wut - Way of Law, and

Lawka Wut - Way of People,

as the three guiding principles and a Myo Wun - Town Officer, is another person who is expected to know these ways very well and who would also act according to them; he is expected to know what good deeds should be done in this life and what good deeds should be done for benefit in lives hereafter; he is responsible for security (of life and property) within and without the Golden City; he shall check and confirm that only the good and correct or standardized weights and measures are used in all the business transactions by all shop keepers in the city and by traders who come to the city by land and water routes; he shall fix marks to all weights and measures used in the city to signify that they are the standard and recognized ones; he shall also check that fees, dues and any collection made at ferries, markets, shops, toll gates, etc. are not excessive; at the twelve city gates he shall supervise the gatekeepers so that they always made a careful watch at all times and strangers who could do harm to citizens would not have an easy access into the city; he shall take adequate measures to prevent buglarly , robbery and theft in any place inside or outside the city walls; he shall also keep the people from doing any act of aggression against each other; whenever a person is suspected of a certain crime he shall do the investigation thoroughly and after reporting the ministers concerned on the statement made by the suspect and if that man is found guilty he shall be punished in accordance with the law and custom.

This Order was passed on 21 April 1813 and proclaimed by Zayya Theinga Thu, Liaison Officer.

6 July 1813

Order: Noble who holds Myaung Hla in fief reported that Nga Pu Ta and Nga Soat, living in Than Ywa, Myaung Hla township, where some members of Lin Zin (Viengcheng) Group in Crown Prince service are living, had discovered a trove while they were tending the grazing cattle; they unearthed a total of twenty five viss of silver in five pots, each containing five viss of silver; the report continued to state that when Myo Thagyi - Town Headman, and Myo Ok - Town Ruler, told Nga Pu Ta and son Nga Soat to hand over the silver to them, they refused to do so; check the report; if correct (Nga Pu Ta and son Nga Soat) shall keep the silver they found because they had been rewarded for the good deeds that they had done in their former lives though they have the obligation to give one tenth of their find to Myo Za - Noble who holds (Myaung Hla) in fief; they shall not pay any other expenses.

This Order was passed on 6 July 1813 and proclaimed by Zaya Nawyatha, Liaison Officer

Note : Damathat says that half of the treasure unearthed goes to the Treasury (see Tin 1970 III 59).

23 July 1813

Order:(1) Nga Pi Dan Saya - Nga Pi Dan Teacher, and his companions who are also monks and novices, shall live like the early Pwe Gyaung - Fair Monastery, monks who indulged in

- | | |
|-------------------|-----------------------------------|
| Bay Din Haw | - Reading Horoscopes |
| Du Goke Tin | - Hanging Robe from Shoulder |
| Gwin Hto | - Tattooing the Body |
| Hlay Hlaw | - Racing Boats |
| Let Hpwe That | - Wrestling |
| Ma Tha Like | - Burying the Dead |
| Mi Hnet | - Burning Essence / Turning Wheel |
| Ok Htoke Hsaung | - Putting on Hat |
| Say Yay | - Painting the Face |
| Si Ti | - Beating the Drum |
| Tha Ya But Hsaung | - Putting on Cap and |
| Yin Hpwe | - Binding the Breast |

(2) In all the towns and villages of the kingdom, all monks who (passed the Vinaya examination) shall be brought here by local chiefs like Myo Wun - Town Officers, Sitke -

Regimental Officers, Myo Htain - Town Controller, and Ywa Ok - Village Ruler; other monks (who failed in the examination) shall leave the monkhood; punish those chiefs who disobey this Order.

- (3) Min Hla Nawyatha, Myo Wun - Town Officer, Hanthawaddy (Pegu) shall bring here learned monks of his town; he shall leave the town in charge of Yay Wun - Port Officer, Akhun Wun - Revenue Officer, and Sitke - Regimental Officer.
- (4) Win Daw Ate Hpan Tha - Members of the Night Men in Palace Yard, shall be used to run the ballows, bring the wood, carry the water, etc. when bells for the clock tower are made.
- (5) Prince Maing Maw with a suitable procession shall visit the following places before he leaves for Maing Maw:
 - Chin Thay Daw Gyi - Royal Big Lions
 - Hkaung Laung Daw Gyi - Royal Big Bell
 - Maha Bodhi Tree
 - Maha Muni Image
 - Pahto Daw Gyi - Royal Big Pagoda
 - Sanda Muni Image
 - Settaw Ya - the Buddha's Footprint and
 - Shin Byu Image
- (6) In the case of Nga Nge, his mother and his sister, some people were arrested for helping them; release these people from prison.
- (7) In exchange for Shwe Gon Daing village, Min Ye Min Hla Sithu shall hold Myin Gun town in fief.

This Order was passed on 23 July 1813 and proclaimed by Zayya Theinga Thu, Liaison Officer.

5 August 1813

Order: (1) Exact only the customary amount of dues, fees, etc. at

Gado - Ferry

(Kin - Toll Station)

Pwe - Trade Depot or Brokerage

Seik - Port

Ti - Seasonal Trade Fair and or Permanent Market and

Zay - Regular Market;

those who took more than what was customary shall have their hands cut.

- (2) There are Ayat Yat Konbani - Various Companies dealing in

gold, precious stones, bars of silver or currency exchange as well as Yangon Zaga Byan - Interpreters in Rangoon; they shall also take dues or fees in the same amounts as they are customarily paid and they shall not pay the government more than what they used to pay.

(3) Withdraw all Orders authorizing payments more than what was usually paid (as tax or fee).

This Order was passed on 5 August 1813 and proclaimed by Zayya Theinga Thu, Liaison Officer.

21 August 1813

Order: Nay Myo Kyaw Thu is appointed Kyi Wun - Officer of Granaries; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King and so far he had served the King with honesty and diligence; it is believed that he would continue to be the same in the King's service; the economy of a kingdom is only an enlarged household economy; there are granaries of

Khant Daing Ya - All You Want

Ma So Yain - No Worry

Ma Taunt Da - All You Wish and

Pyay Gyi - Big City

where paddy revenue known as

Khun Daw - Royal Tax

Hpo Daw - Royal Share

Shwe Nan Yo La Maing Daw - Produce of Royal Land of All Reigns

Yay Gun Daw - Royal Water Tax

sent by land and water routes, are received or stored; from these granaries various

Yeik Hka Daw - Royal Provisions,
beginning with

La Wut Hsan - Monthly given Rice,
to monks like

Bi Da Gut Taw Ma - Promptor in Pitaka
Recitations

Da Zeik Ya Saya Daw - Royal Preceptor with a
Title given by the King

Sa Di Thinga - Monk Editor;

any amount of paddy taken out of any granary shall be

properly accounted for in the expenditure accounts kept by

Kyi Sayay	- Granary Clerk and
Kyi So	- Granary-in-Charge;

roofs of a granary shall be checked often to prevent leaks;
fix a good lock at the granary door at all times; on receiving
paddy to store, check well both the quantity as well as the
quality;

Kyi Tha	- Staff Members of the Granary,
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like

Kyi Sayay	- Granary Clerk
Kyi So	- Granary-in-Charge
Sa Dote Taik	- Man with a Rod to level the Paddy in the Basket
Thaw Gaing	- Man with Keys
Tin Chi	- Man who handles the Basket Measure

have their own definite fees and they shall not take more
than what they are usually given; these Kyi Tha - Staff
Members of the Granary, shall be on duty night and day and
Kyi Wun - Officer of Granary, shall explain to them how
important their services are in keeping well the paddy of
the state in the King's granaries; there are under Kyi Wun -
Officer of Granaries, groups of people employed in various
works of collecting, extracting and making the following:

Da Gun	- Sword
Gyin Gun	- Ginger
Hlan Gun	- Lance
Hnget Mi Gun	- Bird Feather
Ngwe Gun	- Silver
Shwe Gun	- Gold
Than Gun	- Iron and
Thit Say Gun	- Tree Gum;

the Officer of Granaries shall help these men pay in full
their quota of

Hkun Daw	- Royal Tax and
Hpo Daw	- Royal Share;

if there are disputes among these people the Officer of
Granaries shall decide them in accordance with the maxim

of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung -
Mitigate the Big Case and forget the Small One, without
fear or favour.

This Order was passed on 21 August 1813; Minister Daing Wun Min
Gyi, Assistant Minister Nay Myo Nawyatha Sithu and Royal Scribe Pyan
Chi Thu had it recorded and proclaimed within Kun Zin - Four Central
Pillars, of Hluttaw by Liaison Officer - *cum* - Chief of Caduceus
Bearers.

21 August 1813

Order: Theinga Zayya Thu is appointed Sin Wun - Officer of
Elephants; he is loyal and he is a kind of person who would
never forget the gratitude that he owes to the King; so far
he had served the King with honesty and diligence; it is
believed that he would continue to be the same in the King's
service; in addition to this he knows good and bad
characteristics in an elephant and these elephants when
trained for war form a major branch of military power of a
king; in fact not all elephants are for war purpose; there are

(Aukma Sin) - Elephant to capture Wild Elephants

(Danet Pala Sin) - Elephant to tame Wild Elephants

(Hman Sin Ma) - Cow Elephant Decoys

Htan Sin - Elephant Carriers

(Htu Sin) - Best Young Bull Elephants

(Htu Sin Ma) - Best Young Cow Elephants

(Kyin Sin) - Elephants used in Funeral Processions

(Mein Thit Sin) - Elephants of Poor Quality (Young or
Old)

Si Daw Gyi - Selected Bull Elephants to ride on
Short Trips by Royalty

(Si Zu Sin Ma) - Selected Cow Elephants for Short
Trips

Win Sin - Elephants of North Palace Guards

(Wun Yi Sin) - Elephants reserved for Ministers

Yway Sin - Selected Elephant Fighters;

these elephants need good food and water and a good night's
rest each day and although each elephant is tended by U Zi -
Man sitting on the Head of Elephant, and Nauk Pe - Man
sitting on the Hind Quarters of the Elephant, the Officer of
Elephants shall see to the fact that they take a kind and

loving care of the elephants; on the other hand there are suppliers of elephant fodder as well as Sin Sachi - Elephant Clerk, and Myak Sit - Men to check the Grass supplied, but the Officer of Elephants shall do the general supervision so that the full amount of the best quality of grass is received every day; there would be some genuine cases when it would be best to send an elephant to its forest environment for some time and then a prompt action shall be taken to do that; but it is also possible that there are some faked-up cases when elephant men would make an animal look ill so that it would be sent to a forest close to which are located their native villages; the Officer of Elephants shall take care that such a thing would never happen under him; each animal needs special care and Sin Say Thama - Elephant Medicine Men, shall do their daily round of checking the elephants so that no illness would develop into a serious one; if there are Main Thit Sin - Elephants of Poor Quality, train them also to get the best possible service from them even though they are of less intelligence; in effect the Officer of Elephants shall keep elephants and elephant men in good condition at all times; if there are disputes among the elephant men the Officer of Elephants shall decide them in accordance with the maxim of Kyi Thi Zaga Nga Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One, without fear or favour.

This Order was passed on 21 August 1813; Minister Daing Wun Min Gyi, Assistant Minister Nay Myo Nawyatha Sithu and Royal Scribe Pyan Chi Thu had it recorded and proclaimed within Kun Zin - Four Central Pillars, of Hluttaw by Liaison Officer - *cum* - Chief of Caduceus Bearers. (Names in parenthesis are not given in this Order.)

(21 August 1813)

Order: Min Hla Sithu is appointed Shwe Daik Wun - Officer of Treasury; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King; so far he had served the King with honesty and diligence; it is believed that he would continue to be the same in the King's service; in the extensive territories of the King there are sea ports where there is a constant flow of things like

Anagga Ratana	- Jewels of Untold Value
Hkun Daw	- Royal Tax
Hpo Daw	- King's Share
Hti Myo	- Various Fabrics
Ngwe	- Silver
Ok Myo	- Bales of Textile and
Shwe	- Gold

that forms part of the King's income and after having received them, they are put in palace stores; on the other hand various commodities from these stores are taken out daily for palace consumption, etc.; there are Taik So - Treasury Chief, and (Taik) Sayay - (Treasury) Clerks, who put on record all things received or issued at Treasury but the Officer of Treasury shall check whether their accounts are correct and precise; on the other hand Treasury doors shall be locked and Treasury building shall be guarded at all time; members of Treasury Staff consist of

Shwe Daik Wun	- Officer of Treasury
Taik Kyat	- Chief of Treasury
(Taik) So	- Ruler of Treasury
(Taik) Sayay	- Clerk of Treasury and
Tha Htay	- Rich Man

and they shall have their own fees in doing anything either to receive or issue things at Treasury and none of them shall take his fee for more than his customary due; the time to lock the doors of treasury shall be fixed and care should be taken that nothing unusual happens in Treasury.

(This Order was passed on 21 August 1813; Minister Daing Wun Min Gyi, Assistant Minister Nay Myo Nawyatha Sithu and Royal Scribe Pyan Chi Thu had it recorded and proclaimed within Kun zin - Four Central Pillars, of Hluttaw by Liaison Officer - *cum* - Chief of Caduceus Bearers.)

(21 August 1813)

Order: Min Hla Thiri is appointed Athi Wun - Officer of Common Folks; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King; so far he had served the King with honesty and diligence; it is believed that he would continue to be the same in the King's service; in the extensive territories of the King there are numerous

towns and villages under headmen who take charge of Athi - Common Folks (who are also Natives of a Certain Locality), as well as Ala (who are Descendants of a Native married to a Stranger); Taing Sayin - Register of Original People in Any Given Place, is kept in order to determine what are their (rights and) duties; in any place the people would be classified as

Athi - Common Folks, Natives of a Certain Place

Ala - Descendants of Native and Stranger Spouse

Win Nay - Stranger settled after having a Native Spouse

Kappa - Stranger;

in case of disputes arising from the rights and duties of these people, Athi Wun - Officer of Common Folks, shall decide with utmost righteousness; when they are called upon to do any public work they shall work neither too many or too little than what they are customarily supposed to do and Officer of Common Folks shall help them to live a peaceful and prosperous life; when disputes appear among

Thagyi - Headman (Town or Village)

Pyi So - Junior Town Officer

Myay Daing - Headman of Land Tracts

Daing Gaung - Head of Some Professional Group

Athi - Common Folks, Natives of a Certain Place

Ala - Descendants of Native and Stranger Spouse,

Officer of Common Folks shall decide following the maxim

Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung -

Mitigate the Big Case and forget the Small One, without fear and favour.

(This Order was passed on 21 August 1813; Minister Daing Wun Min Gyi, Assistant Minister Nay Myo Nawyatha Sithu and Royal Scribe Pyan Chi Thu had it recorded and proclaimed within Kun Zin - Four Central Pillars, of Hluttaw by Liaison Officer - *cum* - Chief of Caduceus Bearers.)

(21 August 1813)

Order: Nanda Thiha is appointed Shay Win Hmu - Captain of East Palace Guards; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King; so far he had served the King with honesty and diligence; it is believed that he would continue to be the same in the

King's service; a Captain of Palace Guards is in charge of fully armed men who are the King's Body Guards as well as the Guards of Palace Yard divided into four sectors and they live in barracks within the palace yard; they are on duty round the clock doing the watch in turns; there are such groups on duty like :

Amat Kyay Za Ywa Za	- Officer holding Village and Village Tracts in fief
Amyauk Hmu	- Captain of Artillery
Asaung Daw Mye	- Royal Apartment Attendant
Daing Hmu	- Captain, (Sword and) Shield (Guards)
Lay Ze Daw	- Royal Forties (of Blood Bond Brotherhood)
Lu Byo (Daw)	- Adolescent Companion
Myay Nan (Tha Nat)	- Earth Palace (Guns)
Nga Ze Daw	- Royal Fifties (of Blood Bond Brotherhood)
Sa Daw Kun Yay Gaing	- Royal Betel and Drinking Water Attendant
Tat Kaung Han Hmu	- Captain, Chiangmai Burmese Escorts
Tha Ye Hmu	- Captain, Brave (Guns)
Thway Thauk Gyi	- Chief of Blood Bond Brotherhood
Win Hmu	- Captain, Guards of Palace Yard
Win Gyin Tha Nat	- Guns of the Environ
and each group would have its own leaders known as	
Awun	- Officer
Gaung	- Head
Sa Gyi	- Leader;

among Nge Tha - Followers, a check would be made so that no one of them is mixing himself with other group members or having himself drunk and becoming a nuisance to others; take precautions against fire in their barracks and they shall form into three groups during the night and each group shall mount guard in every one of the three periods of night; on the other hand Captain of Guards shall exert all his energies to keep his men in good morale and if there were any disputes among them he shall decide them in

accordance with the maxim of Kyi Thi Zaga Nge Aung Nge
Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget
the Small One, without fear or favour.

(This Order was passed on 21 August 1813; Minister Daing Wun Min
Gyi, Assistant Minister Nay Myo Nawyatha Sithu and Royal Scribe Pyan
Chi Thu had it recorded and proclaimed within Kun Zin - Four Central
Pillars of Hluttaw, by Liaison Officer - *cum* - Chief of Caduceus
Bearers.)

8 April 1814

Order: (1) Crown Prince shall return to Amarapura.

- (2) Cremate the remains of Palaing Ywa Za - Noble who held
Palaing village in fief, son of Crown Prince, within the
precincts of Gu Gyi pagoda, as the remains of Bwa Daw Bwa,
daughter of Crown Prince, was cremated.

This Order was passed on 8 April 1814 and proclaimed by Zayya
Theinga Thu, Liaison Officer.

18 May 1814

Order: (1) Do not bring the statue of Kappila the Risi to Min Gun; build
a brick house to keep it on the west of Shwe Kun Ok pagoda,
Amarapura NE.

- (2) Nay Myo Thiri Kyaw Zwa, who is also Mi Ba Ya Thon Ba Wun -
Officer of Three Queens, petitioned for the right to refuse
paying any debts incurred by former officers of Taung Paing
- Tawngpeng, before he took charge of that town; he
explained that he took charge of Taung Paing - Tawngpeng,
on behalf of Three Queens for over a period of three years
and he was able to fulfil well his obligations, viz. sending
annually the full quota of La Hpet Chaung - Tea in Baskets,
sending the annual tributes from Maung Myint and Mong Nai
Commander and he had also finished his portion of work in
the erection of City Gates in the Golden City; he also
claimed that he had no debts; the debts for which he was
now asked to settle are the debts of officers in Tawngpeng
before the town was given in fief to the Three Queens and
by Thon Ba Wun Gyi - Minister of the Three, and Nay Myo
Kyaw Htin (who succeeded the minister as an officer of the
Three Queens); Nay Myo Thiri Kyaw Thu shall not pay the
said debts; the case is similar to Thibaw - Hsipaw, where
it was allowed to ignore old debts.

This Order was passed on 18 May 1814 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

20 May 1814

Order: Announce the hour (every twenty four minutes by the Burmese system) from the Clock Tower as usual.

This Order was passed on 20 May 1814 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

21 June 1814

Order: Shwe Daung Hla Gyaw is appointed Saddan Sin Min Wun - Officer of King White Elephant; he is loyal and he is a kind of person who would never forget the gratitude he owes to the King; so far he had served the King with honesty and diligence; he has had the administrative experience and it is believed that he would continue to be the same in the King's service; a Universal Monarch always had a White Elephant and in recognition of this fact King of Devas had this White Elephant sent to the King; by a special coronation ceremony the White Elephant was made a King; accordingly the King White Elephant has a Palace with Guards, etc.; there is a wealth of paraphernalia to dress it most magnificiently; the valuable things used daily to adorn it shall be guarded well; there are also a multitude of servants to attend to its needs; the supply of grass and water is specially arranged and it is important that the King White Elephant is given a regular food and regular rest daily; medical care is also to be given to keep it healthy and happy; it shall be cleaned physically at every time necessary and it shall be brought daily in accompaniment of a music troupe to a special site on the river bank for its daily bath; the King Elephant holds several towns and villages in fief; collecting the King White Elephant's share from the taxes collected in these fiefs and keeping a proper account of them together with the task of storing the tax paddy, etc. in granaries are the main duties of Officer of the King White Elephant; if there are disputes among the men in the service of the King White Elephant, he shall settle them in accordance with the maxim of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One, without fear or favour.

This Order was passed on 21 June 1814; Minister Kaung Ton Min Gyi, Assistant Minister Shwe Daung Nawyatha and Royal Scribe Pyan Chi Thu recorded it and proclaimed within Kun Zin - Four Central Pillars of Hluttaw, by Zayya Theinga, Liaison Officer.

(21 June 1814)

Order: Zayya Nan Thu is appointed Khin Ma Min Wun - Officer of Chief Queen; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King; so far he had served the king with honesty and diligence; it is believed that he would continue to be the same in the King's service; Chief Queen as well as Princes and Princesses are given towns and villages in fief; they have also under them armed men as guards and escorts; there are also slaves to cultivate their private lands; their private granaries received and store the yearly produce of their lands and their share from the revenue collected in towns, etc. that they hold in fief; after having received the crop, there shall follow expenditure by using them and all these transactions require accounting; officers and men would be employed to access the revenue, to collect it, to store the paddy received as revenue in kind, to sell the paddy occasionally to pay for expenses, etc., to collect fees and dues from courts of law as well as from

Gado - Ferry

Kin - Toll Station

Pwe - Trade Depot or Brokerage

Seik - Port

Ti - Seasonal Trade Fair and or Permanent Market

Zay - Market

in the areas where they hold in fief; it is the responsibility of Officer of Chief Queen to have proper accounts for all the said things; he shall also take care that men in the service of the Chief Queen are happy and steadfast in carrying out their duties; if there are disputes among them he shall decide them in accordance with the maxim of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One, without fear or favour.

(This Order was passed on 21 June 1814; Minister Kaung Ton Min Gyi,

Assistant Minister Shwe Daung Nawyatha, Royal Scribe Pyan Chi Thu recorded it and proclaimed within Kun Zin - Four Central Pillars of Hluttaw, by Zayya Theinga, Liaison Officer.)

Note : Except for the names this Order is the same with ROB 27 October 1838 (see Tin *Nan Waw* 1975, 78-80). This suggests that from now onwards one form was used for other similar appointments until the fall of the dynasty in 1885.)

(21 June 1814)

Order: Nanda Kyaw Thu and Kaw Taw Yanda Mait are appointed to assist the Ministers of Interior; they two are entrusted with this duty because they had served the father of the King as his Nauk Taw Ba Kyun Daw Yin - Original Slaves of a Prince before he was King; they are loyal and both of them would never forget the gratitude that they owe to the King; they are courtiers for quite a long time as Than Daw Zint - Heralds, and in that position they have had an intimate knowledge of the Interior; this is one of the reasons why they are now given this position to assist the Ministers of Interior, as Atwin Wun Dauk - Assistant Ministers of Interior, they are to remind the Ministers of Interior on court procedures and the precedence on each particular case that has been brought to them to decide; there are Ate Hle Ate Hpan - Night Men doing their duty in turn, in palace apartments and it shall be their duty to keep the roster of this night watch; as a matter of fact, they shall check all people who come to serve in palace with a view to recommend rewards or promotions or both in deserving cases.

(This Order was passed on 21 June 1814; Minister Kaung Ton Min Gyi, Assistant Minister Shwe Daung Nawyatha and Royal Scribe Pyan Chi Thu recorded it and proclaimed within Kun Zin - Four Central Pillars of Hluttaw by Zayya Theinga, Liaison Officer).

Note : Compare this Order with ROB 28 November 1807 when Sithu Yaza was appointed Wun Dauk - Assistant Minister (see Tin *Nan Waw* 1975, 48-49).

(21 June 1814)

Order: Sithu Thi Hkaya is appointed Taya Thagyi - Judge; he is loyal and he is a kind of person who would never forget the gratitude he owes to the King; he was for many years

serving the King in the capacity of Amain Daw Ya Shay Nay - Authorised Pleader, Hluttaw, and as he had done his duties most satisfactorily in that position, it is expected that he would serve better as a judge; the King's residential city is a place where there shall be no aggressions of one person on another and if there are such violations, the guilty people would be tried and punished; in case of disputes there is the *Damathat* as a guide to pass a judgement and there are already two judges at Taya Yon - Court of Law; when a plaint is filed in a court, the judge shall consult *Manu Damathat* first; if that is not sufficient use *Mano Thaya Shway Myin* in four parts; if a further reference is necessary use *Kaing Za Manu Yaza* which was compiled in the time of our ancestors; in another words precedence shall be taken into consideration in making a decision of any case that comes to a law court; when a person under obsession came to a court of law with a trivial matter, discourage him to open a suit; keep these things in mind and using *Damathat* and precedence, a judge shall try cases and he shall try to free himself from being obsessed by Da Zo Thon Ba - Three Bribes, viz. decision is made in favour of the person who is a close relative of the judge, who is very friendly with the judge and who pays money to the judge; or by (A)gadi Lay Ba - Bias of Four Kinds, viz. doing wrong because of love, doing wrong because of fear, doing wrong because of anger and doing wrong because of ignorance.

(This Order was passed on 21 June 1814; Minister Kaung Ton Min Gyi, Assistant Minister Shwe Daung Nawyatha and Royal Scribe Sithu Pyan Chi Thu recorded it and proclaimed within Kun Zin - Four Central Pillars, of Hluttaw by Zayya Theinga, Liaison Officer.)

(21 June 1814)

Order: Yaza Dain Mat is appointed Anauk Wun - Officer of North Palace; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King; so far he had served the King with honesty and diligence; it is believed that he would continue to be the same in the King's service; whenever anything has to be done in the west part of palace, it has to be done only through the Office of North Palace; the Court of North Palace deals with the cases of

people serving (the queens, etc.), viz.

Kyay Banda - ?Slaves bought by some of the Inmates of West Palace

Myin Zu - Group of Horsemen

Nwa Banda - (Men tending) Dairy Cows

Tha Bauk Taw - Menial Labourers serving Queens

Thu Nge Daw - Men to dispose garbages

Thway Thauk Su - Armed Men of Blood Bond Brotherhood

Yon Say - Messengers;

he shall also supervise the Night (Companions) who come to sleep in the precincts of palace; in fact he shall have to help various groups of people serving the queens, etc. so that they could work with efficiency; if there are disputes among these people, Officer of North Palace shall decide them in accordance with the maxim of Kyi Thi Zaga Nga Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One, without fear or favour.

(This Order was passed on 21 June 1814; Minister Kaung Ton Min Gyi, Assistant Minister Shwe Daung Nawyatha and Royal Scribe Pyan Chi recorded it and proclaimed it within Kun Zin - Four Central Pillars, of Hluttaw by Zayya Theinga, Liaison Officer.)

25 January 1815

Order: Nga Pyay Nge's report was wrong or misleading; exile him; he shall take his property and leave the city.

This Order was passed on 25 January 1815 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

25 January 1815

Order: Pyan Chi Thiri and Yaza Waylu are appointed Pyin Wun - Officer of External Affairs, and Naya Pyan Chi and Naya Thiha are appointed Atwin Wun - Officers of Internal Affairs, of Princess Pakhan, granddaughter of the King.

This Order was passed on 21 January 1815 and proclaimed by Zayya Nawyatha.

12 June 1815

Order: The remains of Thiri Thila Daywi, Princess Magwe, daughter of the King, shall be cremated to day if necessary preparations are done now; the King cancelled his personal attendance at the cremation; Crown Prince and other princes shall attend it.

This Order was passed on 12 June 1815 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

4 August 1815

Order: The remains of Thiri Mindala Daywi, Princess Yaw, daughter of the King, shall be cremated today if necessary preparations are done now; the cremation shall be done as the remains of Thiri Yadana Daywi, Princess Shwe Gu, daughter of the King, was cremated; the King cancelled his personal attendance at the cremation; Crown Prince and other princes shall attend it.

This Order was passed on 4 August 1815 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

2 September 1815

Order: For over twenty years the King tried to teach the people (including the monks) the use of Pon Daw (Pyet Ga Dain) - the King's Own (Calendar), and method to decide day, date, month and year of the Buddhist sabbaths; no one understands them well and there is no hope that anybody would master the use of (New Calendar) properly; forget the Pon Daw (Pyet Ga Dain) - the King's Own (Calendar), and go back using the old one.

This Order was passed on 2 September 1815 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer

Note : ROB 14 March (1574) and ROB (14 March 1574) mention similar attitude to stop an effort of twenty years to introduce new calendar and allowing the people to go back using the old one and the monks' schism of Atin Ayon - Robe covering One Shoulder or Both Shoulders, etc. is of no importance regarding the endeavour to attain nirvana and therefore the monks are allowed to follow the practices of their own sect on the one hand and the King would even tolerate the revival of ancient Pwe Gyaung sect. All these suggest that even though the date and the name of the officers who proclaimed the Orders are of an older time, the Orders are of King Badon's time. Obviously the phrase 'after twenty years' and the name of schism among monks given as Atin Ayon all support this view.

17 September 1815

Order: In the Golden City (of Amarapura) magical objects are imbedded in all Myo Daunt - Corners of City Wall, Myo Hteit - Top Piece on City Gate, and along Tha Ye Hko - Soldier's

Shelter along the Top of City Wall; these things are undersirable; some objects are in stone receptacles; dig up all these magical objects including the stone receptacles and throw them into water at Myit Hson - River Junction; but leave the statues of four Nat Ba Lu - Ogres of Higher Plane in the Spiritual World, viz.

Nga Taung Byon
Nga Taung Gyi
Nga Taung Myint and
Nga Taung Thaman;

similar magical objects would probably be buried under the spirit shrines; search for them and dump them into the river too.

This Order was passed on 17 September 1815 and proclaimed by Zayya Nawyatha, Liaison Officer.

17 November 1815

Order: Yaza Nanda Kyaw is appointed Atwin Wun - Minister of Interior; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King; so far he had served the King with honesty and diligence; it was for these reasons that he was successively given official positions until he became Than Daw Zint - Heald, in the Interior and in this way he has had much administrative experience; in addition to this the King trusts him very much and therefore he now becomes an Atwin Wun - Minister of Interior; as an Atwin Wun - Minister of Interior, he has to supervise the affairs of the Interior together with Pyay Yay - Affairs of the Capital City, and Ywa Yay - Affairs of the Villages (in the Provinces); to do these onerous duties he has the three guiding principles of

Dama Wut - Way of Law
Yaza Wut - Way of King and
Lawka Wut - Way of People

as well as precedence.

This Order was passed on 17 November 1815 and proclaimed within Kun Zin - Four Central Pillars, of Hluttaw, by Zayya Theinga Thu, Liaison Officer.

Note : This Order and ROB 27 Decembner 1807 are the same except the dates and I take 17 November 1815 as the probable date because most

people get confused when they come across Pon Daw Pyet Ga Dain - the King's Own Calendar.

23 November 1815

Order: Min Hla Nawyatha is appointed Wun Gyi - Minister; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King; so far he had served the King with honesty and diligence; in addition to this he is one of the Kyay Yin Kyun Yin - Original Servants who served the Prince who is now the King, and it was for these reasons that he had been entrusted with several duties which were both Atwin Hmu - Confidential, and Pyin Hmu - Public; in this way he became well versed in administrative affairs and he has had the King's trust; a careful selection has been made among the King's Brothers, King's Sons and King's Officers Senior and Junior for this position of Agga Maha Senapati - Commander-in-Chief, together with Achoke Gyi Akaing Gyi - Power to Control and Manage (called) Wun Gyi - Minister or the Highest Level of Responsibility, and he is now given that position; the King has a big city and an extensive territory including many vassal states and (the Minister) has to carry out Pyay Yay - Affairs of the City, and Ywa Hmu - Affairs of Villages (in Provinces), far and near, together with the duty to promote the Buddha's Religion on the one hand and to ensure a continued prosperity of the state even in the time of the King's descendants on the other hand; bearing these duties in mind, he has to carry out his work under the three guiding principles of

Dama Wut - Way of Law

Yaza Wut - Way of King and

Lawka Wut - Way of People

and following what his predecessors had done before him, he has to work in complete harmony and full cooperation with his colleagues and subordinates.

This Order was passed on 23 November 1815 and proclaimed within Kun Zin - Four Central Pillars (of Hluttaw) by Zayya Theinga Thu, Liaison Officer

Note : See Tin *Nan Waw* 1975, 47-48 on a similar appointment (not dated).

(23 November 1815)

Order: Shwe Daung Yanda Kyaw Thu is appointed Letya Win Hmu - Captain of South Palace Guards; he is loyal and he is a kind of person who would never forget the gratitude he owes to the King; so far he had served the King with honesty and diligence; it is believed that he would continue to be the same in the King's service; a captain of Palace Guards are in charge of fully armed men who are the King's Body Guards as well as the Guards of Palace Yard divided into four sectors and these men and their officers live in barracks within the palace yard; they are on duty round the clock doing the watch in turns; it is important that a guard shall not hire another man who is not a guard himself to take the guard duty on his behalf; none of them shall get drunk and becomes a nuisance to others; take precautions against fire in their barracks and they shall form into three groups during the night and each group shall mount guard in one of the three periods of night; on the other hand a Captain of Guards shall exert all his energies to keep his men in good morale and if there are any disputes among them he shall decide them in accordance with the maxim of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One, without fear and favour; a similar Order has been given on the appointment of Letwe Win Hmu - Captain of North Palace Guards.

(This Order was passed on 23 November 1815 and proclaimed within Kun Zin - Four Central Pillars of Hluttaw by Zayya Theinga Thu, Liaison Officer.)

(23 November 1815)

Order: Letwe Zayya Thu is appointed Nauk Win Hmu - Captain of West Palace Guards; he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King; so far he had served the King with honesty and diligence; it is believed that he would continue to be the same in the King's service; a Captain of Palace Guards is in charge of fully armed men who are the King's Body Guards as well as the Guards of Palace Yard divided into four sectors and they live in barracks within the palace yard; they are on duty round the clock doing the watch in turns;

there are such groups on duty like

Amat Kyay Za Ywa Za	- Officer holding Village and Village Tracts in fief
Amyauk Hmu	- Captain of Artillery
Asaung Daw Mye	- Royal Apartment Attendant
Daing Hmu	- Captain, (Sword and) Shield (Guards),
Lay Ze Daw	- Royal Forties
Lu Byo (Daw)	- Adolescent Companions
Myay Nan (Tha Nat)	- Earth Palace (Guns)
Nga Ze Daw	- Royal Fifties
Sa Daw Kun Yay Gaing	- Attendant of Royal Betel and Drinking Water
Tat Kaung Han Hmu	- Captain, Chiangmai Burmese Escots
Tha Ye Tat Hmu	- Captain, Brave (Guns)
Thin (Tha Nat) Hmu	- Captain, Thin (Guns)
Thway Thauk Gyi	- Senior Member, Blood Bond Brotherhood (Guns)
Wun Gyin Tha Nat	- Guns of the Environ

and each group would have its own leaders known as

Awun	- Officer Gaung - Head and
Sa Gyi	- Leader;

check Nge Tha - Followers, often so that none of them is mixing himself with members of another group or hiring another man to take the guard duty on his behalf or having himself drunk and becoming a nuisance to others; take precautions against fire in their barracks and they shall form into three groups during the night and a group in turn shall mount guard in every one of the three periods of night; on the other hand Captain of Guards shall exert all his energies to keep his men in good morale and if there are any disputes among them he shall decide them in accordance with the maxim of Kyi Thi Zaga Nga Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small one, without fear or favour.

(This Order was passed on 23 November 1815 and proclaimed within Kun Zin - Four Central Pillars of Hluttaw, by Zayya Theinga Thu, Liaison Officer.)

4 January 1815

Order:(1) Hkaya Thi - Bulbous Top, of Htupayon pagoda is in ruin;
build scaffolds to repair it.

(2) Ceremony of Fixing a Bulbous top on Aung Myay Lawka
pagoda, Sagaing, shall be held on 15 February 1816; send
the carriage that used to carry the (statue of) Sakanta God
to Sagaing now and made it ready for use on that occasion.

(3) Nga Kun Si is appointed Akauk Wun - Officer of Customs,
Hanthawaddy (Pegu) in place of Thiri Yaza Nawyatha; who
shall now return (to Amarapura).

(4) Put on carriage the Big Arakan Cannon and Amyauk Nyi Naung
- Two Brother Cannons (of Arakan).

This Order was passed on 4 January 1816 and proclaimed by Kyaw
Htin Yaza Thu, Liaison Officer.

6 January 1816

Order:(1) Find Mali Khin Gyi - Senior Monk Mali, and allow him to
come back to Mali monastery where he is allowed to teach.

(2) Make two-third gold and leave one-third red of the exterior
decorations in wood carvings on the left of each of the
North and South Palace apartments.

(3) Send one umbrella and one banner to each of the following
places :

Aung Myay Lawka

Dakkhina Tha Kha (The Baby Buddha supposed to have
been made from the south branch of the four main
branches of the Bodhi tree in Budh Gaya and brought
from Srilanka)

Gu Gyi

Maha Bodhi two saplings

Maha Muni

Pahto Daw Gyi

Sanda Muni

Settaw Ya

Shin Byu

Sin Gyo Shwe Gu

Shwe Hsat Thwa

Shwe Kun Ok

Shwe Lin Bin

Shwe Zaga

Swe Daw Zin
Thet Kya Muni
Thi Ha Daw

This Order was passed on 6 January 1816 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See Note to ROB 6 January 1811 on sending the King's offerings to religious places.

18 January 1816

Order: Fire one cannon to mark the Thirty Third Anniversary of the King's Reign at 2.00 am on (19 January 1816).

(This Order was passed on 18 January 1816).

18 January 1816

Order: (1) The Risi who knew the sequence of events in any aspect for the past, present and future, foretold the path of constellations and using the instructions left by him one could easily know when the first day of a year occurs and when there are full moon days through out the year to determine the Buddhist sabbaths together with the beginning and end of the Buddhist Lent and the use of intercalary day and month in which year; after having the calendar ready one could find out the auspicious day to do any important event during the year; important days of the year shall be notified by a cannon fire when that day occurs.

(2) Fire one cannon on 18 January 1816 to mark the change in Adhimas.

(3) Read this Order in all the busy places of the Capital City and send the copies to all chiefs in the provinces.

This Order was passed on 18 January 1816 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

29 June 1816

In the Golden City, towns and villages of the kingdom, the King had for over twenty years tried to teach how to fix the Buddhist sabbath days so that they would agree with the religious works; on the other hand the King pointed out where Burmese translation of some words and phrases in some of the Buddhist works are wrong and he told the learned monks to discuss these points and correct them; the monks were of no help (as they were most reluctant to correct the works left by their teachers); both monks and men wanted to ignore these mistakes and to go on as before with neither correction nor

improvement.

Order: (1) The Buddhist sabbaths shall be fixed as it had been done years before without correction.

(2) Resume the annual religious examinations, ordination services, novitiation ceremonies and dedication or donation ceremonies as before.

(3) Go to monasteries as before to ask for and to keep the Sila though anybody could do it without the help of monks.

(4) Send this Order to all provincial chiefs.

This Order was passed on 29 June 1816 and proclaimed by Nga Pa Thi, Liaison Officer.

Note : ROB 14 March (1574) is the same Order except the date and the name of the Officer who proclaimed it; in consideration of calendar and religious reforms which King Badon tried to carry out, we consider that the date 29 June 1816 seems to be the correct date of this Order. With this Order the King admitted defeat in his life long attempt to reform the religion.

10 August 1816

Order: Prince Pyay (Prome) and Prince Toungoo are made provincial chiefs with authority to execute any man who disturbs peace in their territories if he lives in them; if he lives elsewhere, they shall send the case to Hluttaw to get that man punished.

This Order was passed on 10 August 1816 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

11 August 1816

Order: The King will soon be making a round trip by water when he visits Hlay Bwe Tha Bin - the Regatta; at the beginning of a boat race it is the custom that no other boat starts drum beating until it hears it from Let Yway Gyi Hlawga; this custom shall be observed strictly; notify this to all boat leaders.

This Order was passed on 11 August 1816 and proclaimed by Nga Pa Thi, Liaison Officer. 28 October 1816

Order: (1) A rebellion in Jorhat (Vesali, Assam) and Guhati (Kamarupa, Brahmaputra) had driven its king to seek refuge here; the rebel leader Burha Gohain had caused a great trouble to the people there and therefore the rebellion shall be suppressed and the rightful ruler shall be restored to the throne of

Jorhat.

- (2) Organize a campaign with 10,000 men raised in Bhamo, Mogaung and Mohnyin; put Nay Myo Thuya Kyaw Gaung, Myo Wun - Town Officer, Bhamo, in command of the troops and march via Mogaung, Pyin Dwin and Kin Daw.
- (3) (Bar Phukan), King of (Jorhat), shall return to his native country with the (Burmese) main troop marching under the command of Nay Myo Thuya Kyaw Gaung, Myo Wun - Town Officer, Bhamo, who is in command of the whole campaign.

This Order was passed on 28 October 1816 and proclaimed by Zayya Nawyatha, Liaison Officer.

17 November 1816

Order: Pyinnya Yaza Kyaw is appointed Nan Kan Gyway Wun - Officer of Public Works; he is loyal and he is a kind of person who would not forget the gratitude that he owes to the King; so far he had served the King with honesty and diligence; it is believed that he would continue to be the same in the King's service; in the Gold Palace, there are Gold Apartments that shall be kept in a state of good repairs at all times; in addition to this there shall be quite often orders that require immediate attention employing an architect or a carpenter or any one skilled in his own branch of handicraft; such skilful workers or experts are given living quarters within the palace precincts so that they shall be available at a shortest possible notice either in the day time or during the night; under Officer of Public Works there are

Ahsaw	- Promoter,
Bisaka	- Architect
Kan Gyway Yo	- Decendant of an Old Master in a Handicraft
Let Tha Ma	- Carpenter
Loke Lu	- Craftsman
Nan Kan Gyway Sayay	- Clerk of Public Works;

Officer of Public Works shall supervise the work of all these skilled men so that they do the best instead of doing the bare minimum.

This Order was passed on 17 November 1816; Kyi Wun - Officer of Granaries, Myo Wun - Officer of City, Daing Wun - Officer of Land Tracts, and Shwe Daung Nawyatha, Wun Dauk - Assistant Minister,

told Shwe Daung Kyaw Htin, Amain Daw Yay - Royal Scribe, to read the Order and it was proclaimed with in Kun Zin - four Central Pillars, Hluttaw, by Liaison Officer - *cum* - Chief of Caduceus Bearers; the Appointment Order was then given to Pyinnya Yaza Kyaw, the appointee.

(17 November 1816)

Order: Shwe Daung Bahu and Kyaw Htin Letwe Sithu are appointed Ain Shay Min Anauk Wun - Officers of West, Crown Prince; it is believed that they are always ready to serve in the interest of the King as well as Crown Prince; they shall carry out all the orders given from the west part of the residence of Crown Prince and they shall act under the three guiding principles of

Dama Wut - Way of Law

Yaza - Way of King

Lawka Wut - Way of People

and they shall not be hampered with the bias as doing wrong because of love, of fear, of anger and of ignorance; the people serving under them shall be

Baing Da - Maker of Lamp Wick

Htaung Chint - Person unhusking Paddy

Mandan Tha Ma - Magic Man

Say Tha Ma - Medicine Man

Win Thi - Weaver

Yay Daw Gut - Water Carrier;

Officer of West, Crown Prince, shall help these people to work with efficiency; if there are any disputes among them, he shall decide the cases according to the maxim of Kyi Thi Zaga Nga Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One, without fear or favour.

This Order was passed on (17 November 1816).

(17 November 1816)

Order: Kyaw Htin Pyan Chi is appointed Win Hmu - Warden of the Entrance; it is believed that he is always ready to serve in the interest of the King as well as Crown Prince; he shall have to deal with

Ate Hle Ate Hpan - Night Men

Asaung Mye - Apartment Attendants

Da Like - Sword Men

Ko Yan Daw	- Body Guards
Kun Yay Gaing	- Attendants of Betel and Water
Kyi Daw (Saunt)	- Doorkeepers of Granary
Kyine Tha	- Ceremonial Umbrella Men
Nauk Wun Gyin (Tha Nat)	- Guns of the West Environ
Shay Wun Gyin (Tha Nat)	- Guns of the East Environ
Sin Thi	- Elephant Men
Taik Taw (Saunt)	- Doorkeepers of Treasury
Thu Nge Hsan Zi	- Menial Labourers with Hair Knot
Waw Tha	- Palanquin Bearers

who often come in day time as well as night at (the Residence of Crown Prince); check them on arrival or departure; if there are disputes among them decide the cases in accordance with the maxim Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget the Small One, without fear or favour

(This Order was passed on 17 November 1816)

(17 November 1816)

Order: Thiri Gonna Yat is appointed Kala Wun - Officer of Foreigners (Consul); he is loyal and he is a kind of person who would never forget the gratitude that he owes to the King; so far he had served the King with honesty and diligence; it is believed that he would continue to be the same in the King's service; people of various nationalities visited the kingdom to seek their own benefits under the benevolence of the King and they live in places given to each community of foreigners; Kala - Indians including the People of All Westion Nations, have their own trading stations (factories); Than Lyin (Tanyin, Syriam) is a seaport where these foreigners (mostly Europeans) came to trade and it is not easy to know who had been here long or who had just arrived; there are also foreigners in the King's service in various capacities (as gunners, customs officers, translators, etc.); it is therefore important to have a register of these foreigners written preferably in their own languages
the name,
the native place,

sex,
marital status,
the purpose of the visit,
the address in this country,
how many people were there who came with that person,
what commodities that person tries to sell or buy here,
the date of his departure and commodities he left
name of his agent left to carry on his business, and
statement made by his agent about him and his goods;
as regards the foreigners in the service of the King, each
of them shall be attached to a group that specialises in
his profession; Officer of Foreigners shall help all
foreigners to enable them to carry on with their business or
profession with efficiency; if there are any disputes
among these foreigners, he shall decide the cases in
accordance with the maxim of Kyi Thi Zaga Ngae Aung Nge
Thi Zaga Pa Byauk Aung - Mitigate the Big Case and forget
the Small One, without fear or favour.

(This Order was passed on 17 November 1816).

(17 November 1816)

Order: Satu Yin Ga Thu is appointed Ye Haly Wun - Officer of War Boats; he is loyal and he is a kind of person who would never forget the gratitude he owes to the King; so far he had served the King with honesty and diligence; it is believed that he would continue to be the same in the king's service; the King has in the Capital City many Ye Haly - War Boats, with all accessories complete for emergency use; for security measures they are also kept in safe places; when a boat becomes old it would be replaced by a new one so that the total number of boats will never fall below the prescribed number; expences for all these shall be given by officers concerned in Treasury; when new boats are made Officer of War Boats shall supervise the making; Hlay Sayay - Clerks of the Boats Department, shall keep the record of how much of the boats are perfect, how much of the boats need what kind of repairs, how many old boats will be replaced by new ones, etc.; the boat crew shall be put on duty round the clock; if there are disputes among them, Officer of War Boats shall decide the cases in accordance

with the maxim of Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa
Byauk Aung - Mitigate the Big Case and forget the Small
One, without fear or favour.

(This Order was passed on 17 November 1816).

(17 November 1816)

Order: Letya Bi Nanthu is appointed Hpaung Wun - Officer of
Barges; he is loyal and he is a kind of person who would
never forget the gratitude that he owes to the King; so far
he had served the King with honesty and diligence; it is
believed that he would continue to be the same in the King's
service; the Royal Barges are to be used when the King
makes a river journey from the Capital City that he built;
there are

Hlaw Ga (Daw) - (Royal) Scorpion Boat,

Hpaung Daw - Royal Barge,

Than Ban (Daw) - (Royal) Sampan, and

Thet Ga Dan - Sakka's Gift Large Boats,

used in the flotilla shall be kept in good condition at all
time under the care of

Hpaung Sayay - Clerks of the Barges, and

Hpaung Daw Tha - Crew of Royal Barges;

keep the barges called

Kara Waik (Mythical Bird) Royal Barge,

Pyin Sa Yupa (Five-Animal-in-One) Big Royal Barge and

Wipati (Strange Figures of the Prow) Big Royal Barge,

in the jetty of Manaw Yama Garden and get all ropes and
poles complete; make them good enough for rough weathers
too; if there are disputes among the boatmen, Officer of
Barges shall settle them in accordance with the maxim of
Kyi Thi Zaga Nge Aung Nge Thi Zaga Pa Byauk Aung -
Mitigate the Big Case and forget the small one, without fear
or favour.

(This Order was passed on 17 November 1816).

8 April 1817

ROB 29 June 1816 is repeated; see also ROB 14 March (1574).

Order: (1) The Buddhist sabbaths shall be fixed as they have been fixed by the succession of (religious) teachers.

(2) Continue in the old way to hold the annual religious examinations, the ordination services of monks and novitiation ceremonies as well as to conduct all other 'deeds of merit'.

(3) People who want to observe *sīla* (promise not to do evil things) shall do so not only in pagoda precincts and pilgrim's halls but also in any monastery as they would have been done before.

(4) Send this Order to all provincial chiefs.

This Order was passed on 8 April 1817 and proclaimed by Nay Main Daya.

Note : See also ROB 14 March (1574) and ROB 29 June 1816.

18 February 1817

Order: (1) The following letters that incorporated remarks made by the King are approved:

to Ministers of Pancala (on the north and west of Delhi from the foot of the Himalayas to the river Chambal) and to the English Company, Calcutta, Bengal;

(the English) Company, Calcutta, Bengal, is expected to do the following:

Hand over Nga Chay Lu and Nga Tun Aung Gyaw together with all Arakanese who had fled into Chittagong, Panwa and Dacca, to Min Gyaw Ta Moot who shall send them to (Amarapura)

Stop collecting taxes, etc. in Chittagong, Panwa and Dacca because these lands were under the Arakanese King in Dhannawati (Mrok U, Myo Haung) and after Arakan had been taken by the Burmese King, these lands also became part of the Burmese territory.

(3) Maha Nawyatha, Myo Wun - Town Officer, Dhannawati (Mrok U, Myo Haung) shall collect taxes, etc. in Chittagong, Panwa and Dacca and he shall also ask the English to hand over the Arakanese who escaped into Chittagong, Panwa and Dacca.

(4) Ponna (Brahmins) who go with the mission to Pancala shall learn the language of Pancala there.

This Order was passed on 18 February 1817 and proclaimed by Zayya Theinga Thu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

8 March 1817

Order: Letya Shwe Daung, Shwe Daik So - Treasury Officer, petitioned for allowing him to build on behalf of the King a Zayat - Rest House, on Taung Myet Hna Phaya U - South-Top-Part of Pagoda, in the precincts of Kutho Daw - King's Own Work of Merit, called Shwe Kun Ok pagoda, where there was once a Zayat - Rest House; permission is given.

This Order was passed on 8 March 1817 and proclaimed by Letwe Kyaw Thu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

28 May 1817

- Order: (1) Hold Ordination Services in Wazo La - Fourth Month of the Burmese Calendar, as it had been usually done in each year; Hluttaw shall find candidates for these services; make it an occasion of many festivals held in Thudama Zayat and several pavilions constructed in the precincts of Sin Gyo Shwe Gu pagoda; in order to revive and preserve the traditional way to celebrate them, Maung Daung Saya - Maung Daung Teacher, shall supervise all the services.
- (2) Nga Tha Pain, Thway Thauk Gyi - Elder Member of the Blood Bond Brotherhood, Sun Lun, had sold the cattle entrusted in his care by the King; dismiss him from his office; put him under Da Ga Ni Hmu - Red Gate Turnkey; Nga Tha Moe, one of the members of the Sun Lun Blood Bond Brotherhood, is appointed in the position of Nga Tha Pain; Nga Tha Moe shall submit the report on the group which now becomes his charge.
- (3) Nga O, Myo Thagyi - Town Headman, Myit Tha, and his mother Mi Paing, were killed by robbers; Ye Gaung Thiha, former Myo Wun - Town Officer, Meghawati (Man Aung), shall do the investigations; he shall come and report his findings direct to the King.
- (4) In the case of (a married woman) Mi Hmat San having an affair with (Nga) Yait on the Me Yet Barge, Officer of Kyaukse let the culprits go free after having them fined; that was not the way to deal with such crimes; the Me Yet Barge was made new again with the funds collected by the people of (Kyaukse); that was the regular way to do it but not with

the funds raised by the people; return the money to the people.

- (5) Ye Gaung Thiha Thu sent 100 cattle that he seized from the robbers; send 30 cattle good for cart and plough to Gardeners of Thiri Nanda Wun Gardens and the remainder 70 to Royal Land Cultivators in Aung Pinle.

This Order was passed on 28 May 1817 and proclaimed by Kyaw Htin Yaza Thu, Liaison Officer.

Note : See ROB 29 May 1817 on this case of robbery.

29 May 1817

Order:(1) Kowtow at the beginning of Buddhist Lent (First Waning Day of the Moon in the Fourth Burmese Month called Wazo) is due on 12 June 1817; the King is having the ceremony of Hlut Thein - Taking Hluttaw (the King's First Visit to Hluttaw) on that day; make preparations for both occasions on 12 June 1817.

- (2) Bye Daik Thein - Taking Bye Daik (the King's First Visit to Bye Daik) shall be held on 16 June 1817.

- (3) In arranging the Regalia on the Ceremony of Taking Hluttaw, leave Kanakkadan and Kampu Umbrellas and display only the set of Manomara, Apattara and Vijayapatta Umbrellas on the left and the same set on the right of the Throne.

- (4) Bring Big Palanquin to Waw Shin - Palanquin Platform, of Bye Daik, as it had been usually done to begin a Royal Visit (outside palace).

- (5) Thiri Thu, Than Daw Zint - Herald, Bye Daik, is appointed Amain Daw Ya Thin Hmu - Authorised Company Commander.

- (6) Crown Prince and other princes shall not attend Taking Bye Daik Ceremony as it is not the custom for them to do it.

- (7) In Meghawati (Man Aung) Town Officer's report on the murder of Nga O, Myit Tha Town Officer and his mother Mi Paing, Nga Paw Toke is involved ; officer of Prince Mindon shall send the suspect to Hluttaw.

- (8) Shan Khin Gyi - Shan Senior Monks, Myay Lat - Cis-Salween Area, are allowed to go back to their respective places.

This Order was passed on 29 May 1817 and proclaimed by Zayya Theinga Thu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See also ROB 28 May 1817 on this robbery.

29 May 1817

Order: During the Buddhist Lent, everyone shall not even think of doing the following ten (*Akusalakammapha* - Courses of Immoral Act):

Life-taking

Theft

Sensual Misbehaviour

Lying

Slander

Harsh Language

Frivolous Talk

Covetousness

Ill-will and

Wrong Views;

those who would indulge in doing these courses of immoral act will never be able to free themselves from (*samsara*) and those who abstain from doing them will attain nirvana.

This Order was passed on 29 May 1817 and proclaimed by Zayya Theinga Thu, Liaison Officer - *cum* - Chief of Caduceus Bearers; copy this Order in a Yun Baung Parabaik - Black Book with a Lacquered Cover, and after having it carried on an elephant, read it at all busy road junctions inside the Capital and outside it while people with offerings in their hands listen.

30 May 1817

The Order on (*Akusalakammapha*) passed on 29 May 1817 was passed again on 30 May 1817 and proclaimed by Baya Kyaw Htin, Liaison Officer.

31 May 1817

Order: In addition to the fact that various Damathats disagree (in some aspects of law), (sic.) the original *Manu Kye - Manu Explained* has never been brought (into this country); when there is no reference to a certain type of case in *Pyan Dan Gyi - Great Proclamation* (ROB 28 January 1795) and / or no judgement (that could be used as precedent) on some particular type of dispute, etc., decision shall be made on the aggregate of the four major works of Damathat, viz. *Mano Thaya Shway Myin* in Four Parts; send this Order to all officers in the province as follows:

Akyi - Officer of a Minor who holds a Town in fief

Away Myo Wun - Provincial or Frontier Area Town Officer

Gaung - Head (of a Group of Houses or Men)
 Hti Yan Nan Yan - Governor (Prince or Vassal)
 Myin Gaung - Head (Captain) of Horsemen
 Myin Zi - Chief of Fifty Horsemen (Cavalry Officer)
 Myo Za - Noble or Lady holding a Town in fief or Ruler of a
 Town in Cis-Salween Area of Shan State
 Ngwe Gun Hmu - Chief of Silver Tax or Junior Officer in
 Cis-Salween Area of Shan State
 Sawbwa - Shan Chief
 Shwe Gun Hmu - Chief of Gold Tax (Head of Gold Producing
 Tracts)
 Thagyi - Headman
 Than Hmu - Chief of Iron Producing Tracts
 Thit Say Hmu - Chief of Tree Gum Collectors
 Thway Thauk Gyi - Senior Member of Blood Bond
 Brotherhood (Fifty Men)

This Order was passed on 31 May 1817 and proclaimed by Zayya
 Theinga Thu, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : The phrase Damathat Gyi Lay Zaung Ni Nyut Ya - In so far as the
 four major works of law would agree, suggests that one should use
 either all the four parts of *Mano Thaya Shwe Myin* or all four separate
 works of law. viz. *Manu Dhamathat*, *Mano Thaya Shwe Myin*, *Kaingza*
Manu Yaza and ROB 28 January 1795. In ROB (21 June 1814) which is
 an appointment Order of a judge, it is mentioned that when a plaint is
 made at a court, the judge shall consult *Manu Damathat* first; if that
 is not sufficient use *Mano Thaya Shwe Myin* in four parts; if further
 reference is necessary, use *Kaingza Manu Yaza*. In my opinion the King
 would prefer using the four works in which ROB 28 January 1795 was
 his own contribution and therefore to be taken as the most important
 one.

15 July 1817

Order: Attention Sakka, Four Guardian Gods of the World and
 Various Good Gods together with their Chief Lieutenants on
 Six Sides of the Earth who are guarding All Land and Water
 in Big Oceans and Five Major Rivers plus 500 Tributaries;
 like the forefathers beginning with Mahasamata,
 Mahasudassana, etc. who were Cakkavala Mandhata, the King
 observes the four ways of a leader and ten rules of a king
 believing that these would help in improving the life of his

subject people; with a view to enhance the welfare among these subject people the King, like Asoka, underwent the Muddhabhisaka (Coronation); he often sent offerings to Guardian Spirits as directed in the seven Aparihaniya (Ways to keep Prosperity from Diminishing); at Rangoon, Hanthawaddy (Pegu) area, Ramanna province which forms one of his territories, there is a pagoda (Shwe Dagon) which enshrines eight strands of the Buddha's hair given to two trading brothers Taphussa and Phalika and the relics of three former Buddhas; because of the presence of these relics and because of other religious establishments there the Religion would last for 5,000 years (after the death of the Buddha); now Kala Thabon - Foreign Rebels, appeared like clouds to sun and moon, curtailing the exuberence of the Religion; no monk and men would tolerate this; on the other hand it seems that Sakka and all Guardian Gods had failed in their duty to look after the interests of the Buddha's Religion; the King always protects his people like a mother with only one son is perpetually worried about the safety of her son; there are sixty two kinds of heretics and Kula Thabon - Foreign Rebels, are the worst among them; for their aggression in Rangoon they deserve punishment though they are not punished yet because the Guardian Gods had failed to do their duty; now the Guardian Gods are called upon to punish them as :

Adamma Nat had fallen upside down from his carriage and got killed for abusing Dhamma Nat (Dhamma Jataka No. 457);

all people on an island who turned bad were drowned by the Island Nat with a tidal wave (Samuddavaniya Jataka No. 466);

King Dandaki and his people were destroyed for insulting Kisavacchara the Risi (Sarabhanga Jataka No. 522);

a stupid crow and its followers were driven away by God of sea (Samuddha Jataka No. 296); and

a group of unholy mendicants were driven away by serpents led by Virupakkha and Erapatha;

these Kala Thabon - Foreign Rebels, are quite different from us good people as heaven is different from earth or as one

shore of an ocean is different or far from its another shore; they shall be driven away as King Vissinaka was driven by Sakka who had taken the form of a hunter and Matali the hunter's dog (?Arama Dusa Jataka No. 268); they shall be chased away until they get right back to thier own island; the King is doing everything in support of the Religion and he had therefore earned the support of the spiritual beings and with their help his soldiers would not have to try hard to expel the heretics from this land of the Religion; they shall be scattered or subdued as the enemies of King Asadisa, Banaras, had once been subdued without a blow.

* * * * *

Attention Guardian Spirits of City, Town, (Village), Forest and Hill; the King is a true descendant of the Sakya Sakian Line of Kings; he ascended the throne as a rightful heir; he had had the Coronations of Muddhabhisika and Sakalabhisika and he never fails to send the usual (monthly or yearly) offerings to all the Guardian Spirits of City, Towns, etc. as prescribed in the Aparihaniya rules; he helps his people to become true believers in Buddhism and to live a good Buddhist life; there are in his territory some hidden treasures left by the rich; as buried these are useless; they shall be unearthed and used in support of the Buddhist Religion; there is a guide to these treasures written on copper plaques; excavations shall be made to establish how much information in it is correct; men are assigned to do it and it is the duty of the supernatural beings to safeguard them against evil spirits and to expedite their work in getting all the buried treasures and send them to the King.

This Order was passed on 15 July 1817 and Thiri Zayya Thu, Than Zint - Herald, Crown Prince Office, was sent with a copy of the Order to Chaung U, Kan Gyi, Mon Ywa, Tha Bauk and Ywa Thit where the treasures are buried according to the (copper plaque) record and Daing Wun Ga Daw - Madame Officer of Land Tracts, was sent with another copy to Kyauk Yit, Myaung and Na Bet.

Note : Under one single date of 15 July 1817 there are two Orders of clearly different nature; the first one called upon the celestial beings guarding the Buddha's Religion to drive away the invaders who had already occupied Rangoon (on 10 May 1824) and its date would be

well after 10 May 1824; probably it was passed on 24 May 1824 (*Kun: // 1967 Reprint, 379*) when Thado Min Gyi Maha Min Gaung was sent with over 1,300 men to Rangoon; as a matter of fact the date 15 July 1817 belongs to the second Order calling upon the Guardian Spirits to help in finding the buried treasures; see ROB 29 July 1817 also on buried treasures.

Four Laws of Samgaha (*Mhannan / 1956 Reprint, S53, 89*)

- 1 Collecting only one tenth of the yearly agricultural produce as revenue
- 2 Disbursing provisions every half year to soldiers
- 3 Granting loans to cultivators and collecting them without interest only after the third year
- 4 Talking only sweet and pleasant words

Another Four Laws of Samghaha (*Mhannan / 1956 Reprint, S53,89-90*)

- 1 Chastity
- 2 Sweet words
- 3 Aids and grants
- 4 No discrimination

Ten Rules of a King (*Mhannan / 1956 Reprint S62,88*)

- 1 Charity
- 2 Morality
- 3 Rewards
- 4 Honesty
- 5 Humane
- 6 Restraint (Meditation)
- 7 Suppressing anger
- 8 No oppression
- 9 Forgiving
- 10 Not contradicting public opinion

Seven Factors observed to keep Prosperity from Diminishing (Aparihaniya) (*Mhannan / 1956 Reprint S82, 89*)

- 1 Meetings on state affairs are held three times a day without fail
- 2 Everyone attends the meeting at the appointed time and leaves the meeting place with everybody else when the meeting is over
- 3 Every decision made would not go contrary to any part of ancient customs and usages
- 4 Elders and their advices are respected
- 5 No womanfolk be molested
- 6 Old gods are respected and usual offerings made

7 Every service is made for the comfort of holy men present and for those who would soon be coming.

26 July 1817

Order: (1) Interrogate Nga Cheit, present Town Headman and Nga Myet Hna (former Town Headman) about the money borrowed; if it is correct that money had been borrowed, Nga Cheit, present Headman, shall give it back to Iprasideva.

(2) Nga Mo Tain, Myint Sin Sitke - Regimental Officer along the River, shall come back here; Shwe Daung Tuyin, Boatman of Shwe Hlay, is appointed Myit Sin Sitke - Regimental Officer along the River.

This Order was passed on 26 July 1817 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

27 July 1817

Order: (1) Plan of construction for Pu Zaw Taik - Hall of Offerings and Yay Gyi Daw (Taik) - Hall of Clear Water, are checked; use bricks instead of wood props and use tiles instead of wood for roofing; Treasury shall pay the expenses.

(2) Nay Myo Min Hla Sithu, Sin Min Wun - Officer of King Elephant, is given some insignias of rank; issue an Order to this effect.

(3) Thiri Nanda Kyaw Htin, Nauk (Taw) Htaing - Man sitting on the Rear of Elephant, Thiri Kyaw Zwa, Thiri Kyaw Htin, Zayya Sithu, Sin Min Shwe Daik So - Steward of King Elephant, Sithu Kyaw Zwa, Sin Min Sayay Gyi - Senior Clerk of King Elephant, are enlisted in Royal Fifties led by Letwe Bi Nan Thu, Blood Bond Brotherhood; list the members of their families with such details of sex, age, day on which he or she was born and his or her relationship to the head of family; they shall have certain insignia of rank; issue an Order to this effect.

(4) Thiri Nanda Kyaw Htin, Nauk Taw Htaing - Men sitting on the Rare of Elephant, shall proceed on Shwe Pan Dan Royal Boat to Lhaing where the Royal Elephant of Danubyu is; he shall come back (quick) to report.

This Order was passed on 27 July 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

28 July 1817

Order: (1) Nay Myo Thuya, Kin Wun - Officer of Dues received in Toll

Gates, shall take charge of bringing the trees of Durian (*Durio zibethimus*) and Mangosteen (*Garcinia Mangostana*) sent from Beit (Mergui) which have now arrived by boat at the entrance to market outside Set Sin gate.

(2) Report from Mogaung Town Officer shall be checked against statement made by Nay Myo Thuya Kyaw Gaung, Town Officer, Bhamo; Crown Prince shall send a speed boat to get him here quickly.

(3) Shwe Daung Nanda Mait shall bring here the old Buddha images found in the relic chamber of North Pagoda, Kyauk Yit village, North Division.

This Order was passed on 28 July 1817 and proclaimed by Thiha Nawyatha, Liaison Officer.

Note : See ROB 21 August 1817 on Durian fruits sent from Bait (Mergui) were bad on arrival at the Capital; see ROB 30 July 1817 that cancelled this Order summoning Bhamo Officer who would know whether men of Mogaung and Monhyin really robbed the men who came with Princess Sakkadeva, the Vesali Bride.

29 July 1817

Order:(1) According to the guide of buried treasures, there are some more of them in Sagu, Salin and Gya Bin and Madame Maha Thiha Thuya shall go to these places to unearth the treasures and bring them here to the King.

(2) Nay Myo Thuya, Town Officer, Rammawati (Yan Bye, Ramree) reported that he obeyed explicitly to meet his share in the funds raised in Rammawati (Yan Bye, Ramree) as well as Dhannawati (Mrok U, Myo Haung) to pay the expenses of missions to Majjhimadesa and the West; the expenses met by Rammawati (Yan Bye, Ramree) are as follows :

For Envoys going to Banaras (before

Shwe Daung Thaga Thu was made

Town Officer of Rammawati)

Ks 4,500

For Envoys to and from Banaras (after

Shwe Daung Thaga Thu became Town

Officer of Rammawati)

Ks 54,815

For Nga San, Sitke - Regimental Officer,

and Nga Hmon, Crown Prince Service,

to go and bring back the statue of

Kapila the Risi

Ks 23,490

For the reception of Srilankan Teacher
with Maha Bodhi trees and sending
him to the King

Ks 4,150

Total Ks 86,955;

Nay Myo Thuya, Town Officer, Rammawati (Yan Bye, Ramree) petitioned for allowing all four towns of Arakan, viz. Dhannawati (Mrok U, Myo Haung), Rammawati (Yan Bye, Ramree), Dwarawati (Than Dwe, Sandoway) and Meghawati (Man Aung) to bear the expenses in equal portions for all the missions going to or coming from the West; the petition is granted.

This Order was passed on 29 July 1817 and proclaimed by Zayya Nawyatha, Liaison Officer.

Note : See also ROB 15 July 1817 on a guide to treasures and the King's Order to Guardian Spirits of Towns, Villages, Forests and Hills to help the treasure hunters in

Chaung U (ROB 15 July 1817)

Gya Bin (ROB 29 July 1817)

Hpaung Lin (ROB 30 July 1817)

Kan Gyi (ROB 15 July 1817)

Kyauk Yit (ROB 15 July 1817)

Mon Ywe (ROB 15 July 1817)

Myaung (ROB 15 July 1817)

Na Bet (ROB 15 July 1817)

Sagu (ROB 29 July 1817)

Salin (ROB 29 July 1817)

Tha Bauk (ROB 15 July 1817) and

Ywa Thit (ROB 15 July 1817).

30 July 1817

Order: (1) Cancel the Order (ROB 28 July 1817) to bring Nay Myo Thuya Kyaw Gaung here immediately; he shall wait for Princess Sakkadeva, the Vesali Bride and bring her here.

(2) Bring Nay Myo Theidi Kyaw Htin, Myo Wun - Town Officer, Mogaung and Naya Ye Gaung Gyaw, Myo Wun - Town Officer, Monhyin, here immediately; they shall bring with them all the Tat Hmu - Troop Leaders, Sitke - Regimental Officers, and Gaung Akyi - Head or Senior Members of the Troops, under Town Officers of Mogaung (and Monhyin) whose names have been given in the list sent by Bhamo Town Officer.

- (3) Nga Shun Nge, former Yay Wun - Port Officer, had given a false statement; Town Officer shall use the usual means to get the truth out of him.
- (4) Sin Wun - Officer of Elephants, sent in the statement made by Nga U, Myo Thagyi - Town Headman, Hpaung Lin, and Nga Thin who live in Hpaung Lin; they shall go with Naya Kyaw Gaung, Myo Wun - Town Officer, Salin, to the site marked for digging up the treasures near a big Zaung Gyan tree on a hillock called Taung Bi Lu on the southwest of Shwe Saw Lu pagoda in Hpaung Lin; Naya Kyaw Gaung, Myo Wun - Town Officer, Salin, shall unearth the treasures and bring them here; read the Order to Guardian Spirits so that they would not disturb the treasure hunters in their work of digging up the treasures.
- (5) Baya Shwe Daung, Shwe Lay Ahmu Dan - Member of Golden Archers, is appointed Sitke - Regimental Officer, Rammawati (Yan Bye, Ramree) in place of Zayya Kyaw Gaung.

This Order was passed on 30 July 1817 and proclaimed by Theinga Nawyatha, Liaison Officer.

2 August 1817

Order: Runaway Karens were traced to Kin Dat - Guard Station, Kay La Tha, Madama (Martaban), and Ye Set Kyaw Gaung, former Myo Wun - Town Officer, Yay , attacked the station to get them; to attack a Guard Station was a crime but it was his first offence and as he admitted that he was guilty, he would be pardoned; set him free; Ye Set Kyaw Gaung shall serve as Palace Apartment Attendance.

This Order was passed on 2 August 1817 and proclaimed by Thiha Nawyatha, Liaison Officer.

3 August 1817

Order: Ba Din Wun - Officer of Tin Smiths, shall serve in the Interior as before.

This Order was passed on 3 August 1817 and proclaimed by Zayya Nawyatha, Liaison Officer.

4 August 1817

Order:(1) Nga Htaw, Myay Daing Gyi - Senior Chief of Land Tracts, Yadana Theinga, and his son Nga Hkway, give the following lands to the King:

	Baskets of Seed to grow the year's crop	Twin-Gorge measure	Name of the Land	Location
	22.50	22	Kan Gaung Gyi Ai Bauk Gyi Ok Hne Yin Mya Ywet Chun Pyo Gin	East of Ta Ga Nan village south of Yadana Theinga
	5	4	Wan Be Lu	East of Myaung
Total	27.50	26		

hand over the land to Officer and Clerks and Nga Hkway shall walk with (the Officer and Clerks) to show the limits of the land and draw a map to show their locations.

- (2) Officers of Hsipaw were kept under custody; now they produce the criminals wanted; set them free.

This Order was passed on 4 August 1817 and proclaimed by Theinga Nawyatha, Liaison Officer.

5 August 1817

Order: (1) Princess who holds Myit Tha in fief petitions for having Nga Yan Gin appointed Myay Daing Thagyi - Headman of Land Tracts, Myit Tha; she explained that after the death of Nga Hkway Byu, his son-in-law Nga Yan Gin took over the headmanship until the son Nga O came of age; now Nga O died with no heir and Nga Yan Gin is the most suitable person to become the headman of Myit Tha; Nga Yan Gin is appointed Myay Daing Thagyi - Headman of Land Tracts, Myit Tha.

- (2) There are villages where men (employed in extracting silver, etc. and who are directly) under Kyi Wun - Officer of Granaries, and Ngwe Gun Wun - Officer of Silver Tax; in times of emergency Commander, Mong Nai, shall have the authority to call upon these people to do any work he bids, but in normal times their officers, viz. Kyi Wun - Officer of Granaries, and Ngwe Gun Hmu - Officer of Silver Tax, shall have the sole control over them as they have had this authority given to them in former Orders.

- (3) Ye Hla Kyaw Htin, Myay Lat Wun - Officer of Cis-Salween

Area, is dismissed from office.

- (4) Maha Min Hla Min Gaung, Wun Gyi - Minister, petitioned for permission to organize a Nga Ze Daw - Royal Fifties, in Thway Thauk - Blood Bond Brotherhood, with his father Myin Wun - Officer of Horses, and his fellows of the Mingala Royal (Gunnery); according to the petition

Shwe Daung Kyaw Din

Ainda Daywa Nga Hkway (son of Nga Maung)

Nga Kin (son of Nga Wet)

Nga Kin Hke

Nga Kyin U (son of Nga Htwa)

Nga Myat Htway (brother of Zayya Yaza Thu)

Nga Po Hlaik (son of Nga Bilu)

Nga So (son of Nga Myat Tun Aung)

Nga Thaw (son of Nga Net)

U Dain Thin Gyan (son of Nga Tun Hla) and

Zayya Yaza Thu (son of Pyan Chi Zayya Kyaw)

shall be enlisted in the Blood Bond Brotherhood led by Kaw Da Yanda Mait; make a list of the members of their families with such details of sex, age, the day on which he or she was born and his or her relationship with the head of family.

This Order was passed on 5 August 1817 and proclaimed by Thiri Zayya Nawyatha, Liaison Officer - *cum* - Chief of Black Beret Guards.
6 August 1817

Order:(1) Put an iron chain on the waist of a 'witch doctor' who buried simulacrum with a curse to destroy an enemy; let him dig up the things that he buried and undo the spell he made; put him to death if he refuses to obey this Order.

- (2) Vesali (Vijjhi, Mijjhimadesa) is now ceded into the Burmese Kingdom; Vesali Bride who is a true descendant of the Vesali line of kings and who has been brought by minister and officers with vast retinue, has arrived at Bharno; she shall be received in the same manner as the three brides from Gandhalaraj had received.

This Order was passed on 6 August 1817 and proclaimed by Kyaw Zwa Nawyatha, Chief of Caduceus Bearers.

Note : It is clearly a mistake to identify this Vesali with Vijjhi of Central India; it is Assam; for further references to Vesali Bride, etc.

see ROB 8 August 1817, ROB 9 August 1817, ROB 13 August 1817, ROB 6 September 1817, ROB 7 September 1817, ROB 8 September 1817, ROB 10 September 1817, ROB 13 September 1817, ROB 24 September 1817, ROB 2 October 1817, ROB 3 October 1817, ROB 26 October 1817, ROB 6 November 1817 and ROB 17 November 1817.

7 August 1817

Order: (1) The following are given certain insignias of rank; issue an Order to this effect:

Nay Myo Nawyatha Sithu, Myin Zu Gyi Wun - Officer of Native and Foreign Horsemen

Nay Myo Thiri Kyaw Zwa, Athi Wun - Officer of Common Folks and

Nay Myo Shwe Daung Nawyatha, Wun Dauk - Assistant Minister

(2) Sanda Zayya had taken money on loan amounting to 1,000 (Kyats) and he could repay only 400; Maha Thiha Thuya, Wun Gyi - Minister, was able to find all Tha Ga Yit Sa - Dated Records of Loans, in connection with these loans and they show that all money he took was Ngwe Daw - Royal Silver; Maha Thiha Thuya shall recover the loans from all people who had taken them from Sanda Zayya.

(3) Men came with a petition to appoint Maha Kha Nan as the Thay Wi Bwa - Vassal of Kyaing Yon Gyi (?Kenghung); this is impossible without Maha Kha Nan here; send his men back to him.

(4) Nay Myo Thuya Kyaw Gaung, Myo Wun - Town Officer, Bhamo, is here by Order; he shall return to Bhamo to receive the Bride from Vesali and send her here with an entourage befitting her status; Hluttaw shall arrange the reception of the Bride here by the wives of ministers, etc.

This Order was passed on 7 August 1807 and proclaimed by Thiha Nawyatha, Liaison Officer.

Note : Maha Kha Nan rebelled against the Burmese with the help of Kovila, Chiangmai and escaped into China and when the Burmese asked for his repatriation the Chinese ignored it; see ROB 17 March 1807, ROB 25 March 1807, ROB 26 April 1807, ROB 5 October 1807, ROB 15 November 1807, ROB 14 March 1810, ROB 23 March 1810 and ROB 11 December 1810.

7 August 1817

Order:(1) The King in his desire to get men and monks do things properly in accordance with either the Pitaka in religious affairs or the Veda in non-religious affairs, had taught them only the good and perfect ways both in monastic and secular lives for several years; unfortunately they were unable to learn anything from him; Shin Ponna the Great Elder came to Le Gaing in Thunaparanta - Places on the North of the Irrawaddy, and he succeeded in making 500 men and 500 women to become Yahanda - Last Stage before reaching Nirvana; in another words Buddhism prospered in Burma from the time of Shin Ponna's visit; from Thunaparanta - Places on the North of the Irrawaddy, the Buddha's religion spread to Tampadipa - Places on the South of the Irrawaddy; in that southern half of the Irrawaddy, Buddhism thrived in Thayaykhittaya where twenty seven kings ruled; from there it spread to Arimaddanapura or Pagan where forty one kings ruled; nevertheless there is a popular story that Anawyatha put an end to old beliefs and introduced Buddhism in Pagan; this story even gets into the chronicles; on the other hand there is the Ponna Sutta and the King has to remind the people (including monks) of this Ponna Sutta; a young Samanera - ascetic, from Thaton was looking for food and hunters took him to Anawyatha who believed him to be a saint and taking his words Anawyatha discarded thirty Shin Ayi with 60,000 followers who upheld the Religion left by Shin Ponna in order to introduce the Religion from Ramanna of Talaings; the land which came to be known as Ramanna was in fact under Thayakhittaya which was established by Duttabaung in 444 BC; this country of Talaings under Thamala and Wimala with centre at Hanthawaddy (Pegu) which came into existence only in AD 1148, i.e. in the reign of Alaung Sithu (1113-1163) in Pagan in AD 1148 and an officer ciled Alain Ma was sent to develop Madama (Martaban); in view of these facts, the country of Talaings was not an old province and the religious works taken from there by Nawyatha would not be either old enough or authorative enough to be used as guides for others to follow and therefore Anawratha was wrong to rely on them and start a new religion in Pagan; kings of

Pagan, Myin Zaing, Sagaing, Pinya and Ava followed Anawyatha and they all went wrong; all the successive religious teachers would know it and they should try somehow or other to correct it but they failed to do so; in the time of Nyaung Yan ten kings, Thalun, 1633 -1648, collected all available Buddhist literature and allowed monks to be ordained as it was introduced by Anawyatha and Arahan and to hold religious examinations annually, but he also allowed all other sects of Buddhism to carry on with their own ways; they would be doing one or several of the following:

Atin	Covering only the Left Shoulder with Robe
Ayon	Covering Both Shoulders with Robe
(Bay Din Haw)	Reading Horoscopes
(Du Gote Tin)	Hanging Robe from Shoulder
Gamavasi	Living in Village
(Gwin Hto)	Tattooing
(Hlay Hlaw)	Racing Boats
(Let Hpwe That)	Wrestling
(Ma Tha Laik)	Burying the Dead
Mi Hnet	Burning Incense or Turning Lantern
Ok Htote Hsaung	Putting on Hat
Pwe Gyaung	Offering to Various Deities
(Say Yay)	Painting the Face
Si Ti	Beating Drum
(Ta La But Hsaung)	Putting on Oil Skin Cap
Ta La But Kaing	Holding Tarpaulin
Taw Gyaung	Living in Forest
Ton (Atin)	Originating in Ton Village
(Yin Hpwe)	Binding the Breast

(like Thalun 1633-1648) the King considered it best to allow monks and men to go back to their old ways that their teachers had taught them, i.e. to have as many sects as they like to have; Ministers shall Pyi Ywa Da Lay Shi Mye Shi Aung Kyat Kyat Te Te Si Yin - Maintain very strictly the Customs of Capital and Villages as they had been in existence through out the Ages; the monks would have the 'Anawyatha' way or any other Kyin Lo Tha Hmya Kyin Hsaung

- Any Other Way that they prefer to follow; the men shall build monasteries for any monk of any sect; they shall hold religious examinations annually as before; they shall also hold ordination services, novitiation ceremonies, etc. as usual and the Ministers shall see to the fact that this Order is followed explicitly; send this Order to all provincial chiefs in the kingdom.

This Order was passed on 7 August 1817 and proclaimed by Thiha Nawyatha, Liaison Officer.

Note : The King had passed similar Orders before; see ROB 14 April 1807, ROB 3 November 1807 and ROB 8 November 1807 on the King's decision to tolerate all kinds of Buddhist sects; see also Note on ROB 22 March 1807 where his attitude on Buddhism as summed up on 23 May 1818 is appended and ROB 29 July 1812 when various changes in his attitude is given.

8 August 1817

Order:(1) Rajindaaggamahadhammarajaguru, Bait Theik Taw Zet - Master of Coronation Ceremonies, petitioned for celebrating the annual festival of Agghampati the Risi, as mentioned in the *Rajamattan* on 22 August 1817; hold the festival on the given day.

(2) The time to have the annual boat race is coming soon; the day when Vesali Bride would arrive is also getting near; the race programme is approved except that the races shall wait until the Bride arrives.

This Order was passed on 8 August 1817 and proclaimed by Zayya Nawyatha, Liaison Officer

9 August 1817

Order:(1) Vesali Bride shall be brought here from Bhamo with all the entourage befitting her status and people living along the upstream riverway shall take the responsibility to provide men, boats and provisions necessary for that purpose.

(2) Thu Yain Shwe Daung, Thin Hmu - Company Commander (of Guns), shall go to Bhamo and work together with Bhamo Town Officer to bring the Bride here.

(3) Nay Myo Thuya Kyaw Gaung, Myo Wun - Town Officer, Bhamo, shall be given some insignias of rank; issue an Order to this effect.

This Order was passed on 9 August 1817 and proclaimed by Theinga Nawyatha, Liaison Officer

10 August 1817

Order: Nay Myo Theinhkaya, Myo Wun - Town Officer, is given some insignias of rank; issue an Order to this effect.

This Order was passed on 10 August 1817 and proclaimed by Zayya Nawyatha, Liaison Officer - *cum* - Chief of Black Beret Guards.

12 August 1817

Order: Thiri Zayya Nawyatha, Nagan Pyaw Gyi Hmu - Liaison Officer - *cum* - Chief of Black Beret Guards, and Kyaw Zera Nawyatha, Sa Hmyaung Hmu - Chief of Caduceus Bearers, are given some insignias of rank; issue an Order to this effect.

This Order was passed on 12 August 1817 and proclaimed by Thiha Nawyatha, Liaison Officer

12 August 1817

Order: (1) The programme to bring the Vesali Bride by waterway from Bhamo, together with what the people living along the river are to provide in that programme, as submitted is approved.

(2) Myo Wun - Town Officer, Bhamo, reported that possessions belonging to officers and men who came with the Vesali Bride were robbed by some of the armed men stationed in Mogaung and Monhyin; get the guilty men arrested and recover the things that they had robbed.

(3) The following Sayay Gyi - Senior Clerks, are given some insignias of rank; issue an Order to this effect:

Kyaw Htin Thiri Nawyatha

Kyaw Htin Zayya Nawyatha

Letwe Thiha Nawyatha and

Nawyatha Sithu

This Order was passed on 12 August 1817 and proclaimed by Thiha Nawyatha, Liaison Officer

13 August 1817

Order: (1) Give residential quarters to the people who are with the Vesali Bride either in the north or south of palace; build a house of long roof.

(2) Give land for cultivation to those people who came with the Vesali Bride because they are settling here; Nay Myo Thiha Thu, Officer of Prince Makhaya, shall send his men and clerks of Myay Daing - Land Tracts Office, to measure and

draw a sketch to show the extent of rice land receiving water supply from the pond of Ayay Ma Hso - No Trouble, Makkhaya township and report.

This Order was passed on 13 August 1817 and proclaimed by Zayya Nawyatha, Liaison Officer.

15 August 1817

Order: (1) Asaung Mye - Palace Apartment Attendants, who have had their turn of living outside palace shall continue serving in palace apartments as before

(2) Nay Myo Sithu Nawyatha, Wun Dauk - Assistant Minister, is given some insignias of rank; issue an Order to this effect.

This Order was passed on 15 August 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

16 August 1817

Order: (1) There are guards at the gates of the city's outer wall called Shwe Myo Daw Myay Myo Daga - Earthen Gates of Gold City; appoint a man of Crown Prince service as Tat Hmu - Troop Leader, over each group of Gate Keepers.

(2) Thiri Zayya Wuttana, Myo Thagyi - Town Headman, Badaung, petitioned for permission to chase Nga Shwin Nge and his gang of robbers in places beyond his charge down the river (Irrawaddy) and to get the help of headmen in whose areas the gang might be lurking; the petition is granted and all headmen shall help Thiri Zayya Wuttana when he comes into their areas in pursuit of the robbers led by Nga Shwin Nge.

(3) There are several points where the statements made by Town Headman of Meitthila and Myit Sin Wun - Officer of Riverways, disagree; Town Officer of Meitthila accused (Officer of Riverways) of having an affair with Yin Daw Town Officer's wife, of seizing the property of a man after having accused him of robbery and killing him in Ka Naung , of sending his own men to rob Yay Zon Village Headman that resulted in the death of the headman, of robbing Hlay Zi - Licencees to trade on boat, in Minbu and of seizing cattle in Salin township; investigate and report.

This Order was passed on 16 August 1817 and proclaimed by Thiha Nawyatha, Liaison Officer.

17 August 1817

Order: (1) Nga Shwe Up had no respect for the good name of his family

and he did things which were not correct; send him to one of the four areas of deep forest (as punishment); take the insignias of rank that he used and put them back in the palace stores.

- (2) Guards of the Eastern Walls of the Outer City abandoned their post as they were hired by some irresponsible officers to follow a Royal Procession; they deserved execution but they would be spared this time of such capital punishment; take them to all busy road junctions of the City and by a beat of brass gong declare their offences before the lashes so that they would not do such an offence again; Wun Gyi - Ministers, and Wun Dauk - Assistant Ministers, work in Hluttaw and (therefore) they are expected to know the importance of security measures; when the guards with guns were hired to appear in the Royal Procession they should stop it and punish the responsible persons; as they failed to do so, they also deserved punishment; but they are pardoned; let them attend Hluttaw as before.

This Order was passed on 17 August 1817 and proclaimed by Zayya Nawyatha, Liaison Officer.

18 August 1817

Order: (1) Annual festival at the End of Buddhist Lent is approaching; programme of the festival with the list of King's offerings to various religious establishments, as submitted is approved.

- (2) It is approved to notify the Vassals, Princes, etc. to attend the End of Buddhist Lent Kowtow and to have the Lamps Festival together with the Kowtow.

This Order was passed on 18 August 1817 and proclaimed by Thiri Zayya Nawyatha, Liaison Officer- *cum* - Chief of Black Beret Guards.

19 August 1817

Order: Kathe - Cassays, who have been given to serve Kawlin Myo Za - Lady who holds Kawlin town in fief, are now transferred to the service of Crown Prince's Consort; she is also allowed to take the Indians now in prison; Officer of Crown Prince's Consort shall make a complete list of Cassays and Indians who are now her servants.

This Order was passed on 19 August 1817 and proclaimed by Liaison

Officer - *cum* - Chief of Caduceus Bearers.

21 August 1817

Order: Durian - *Durio zibethinus* fruits, sent from Bait (Mergui), Dawe (Tavoy) and Hanthawaddy (Pegu) were not good ; they were presumably good at the time when they were sent but they did not arrive here before they got rotten, it is a waste of public money; if an officer wants to continue sending the fruits, he shall do so at his own expense.

This Order was passed on 21 August 1817 and proclaimed by Zayya Nawyatha, Liaison Officer

Note See also ROB 28 July 1817 and ROB 12 September 1817 on this sending of fruits from the Tennasserim coast for palace consumption.

22 August 1817

Order: (1) Nay Myo Ye Gaung Nawyatha, Kyaukse Wun - Officer of Kyaukse, petitioned for rounding up Asu Tha - Members of Group serving the King, who were given land to cultivate in twelve villages taking water supply from Hton Gyi Royal Dam and seven villages taking water supply from Nga Naing In, because none of them are now in the villages mentioned above as they moved without permission to villages of Myay Lat - Cis-Salween area, Shan State, and villages of Taung Bet (Taik) - South (Division); Ko Khayaing - Nine Districts, also called Le Dwin - Hole of Rice Land, are fertile and because they are in close proximity to the Capital City they are very valuable and to leave in idle some part of this highly productive area is undesirable; get all good land under cultivation is the policy; the Win Kaung Han - Palace Guards of Burmese Descendants from Chiengmai, who have been given land to cultivate in Nine Districts, have now Lwin Ba - drifted, to towns and villages of Yamethin, Yin Daw and Nyaung Yan of South Division; Nay Myo Ye Gaung Nawyatha, Kyaukse Wun - Officer of Kyaukse, shall round up these (Win Kaung Han - Palace Guards of Burmese Descendants from Chiengmai) from wherever they are now; no officer either Commander at Mong Nai or Sawbwa - Shan Chief, or Myo Za - Noble who holds a town in fief, or Myo Wun - Town Officer, or Sitke - Regimental Officer, or Myo Thagyi - Town Headman, or Ywa Thagyi - Village Headman, shall make any difficulty for Kyaukse Wun - Officer of

Kyaukse, to get the men he is looking for and to bring them back to places where they belong.

This Order was passed on 22 August 1817 and proclaimed by Officer - *cum* - Chief of Black Beret Guards.

23 August 1817

Order: Nawytatha Kyaw Htin, Letwe Win Hmu - Chief of North Palace Guards, is dismissed from his office.

This Order was passed on 23 August 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

24 August 1817

Order: (1) Send twenty oxen that Kyaukse Wun - Officer of Kyaukse, seized from robbers, to Lamaing - Cultivators of Royal Land, Aung Pinle.

(2) Bring here as quickly as possible Nga Hmon, Myo Wun - Town Officer, Yamethin, under arrest.

(3) Crown Prince shall decide the number of men with guns that Kyaukse Wun - Officer of Kyaukse, would require to kill all robbers active in the villages of Ma Gyi Gan, Shwe Nyaung Bu and Twin, Yamethin township and send these armed men to him (immediately).

(4) Princess (Yamethin) shall send her men to get the people of Ma Gyi Gan, Shwe Nyaung Bu and Twin (who are involved in the robberies) and bring them here; Kyaukse Wun - Officer of Kyaukse, shall not do the arrests himself.

(5) (Princess Yamethin) shall send her men to bring (Nga Hmon), Myo Wun - Town Officer, (Yamethin), here as prisoner; Hluttaw shall recall men that it had sent (to get Nga Hmon).

This Order was passed on 24 August 1817 and proclaimed by Thiha Nawyatha, Liaison Officer.

25 August 1817

Order: Royal Lands located in Gwa Daw, Thit Pa Lway Daw and Yay Wun Daw, Yadana Theinga, shall grow Lak Thi Zaung paddy as the year's crop and send the crop after harvest by boat from Kyak Myaung to the King; Myo Wun - Town Officer, Alon, shall take charge.

This Order was passed on 25 August 1817 and proclaimed by Zayya Nawyatha, Liaison Officer

26 August 1817

Order: (1) Nay Myo Kyaw Htin, Wun - Officer, shall sit in Taw Nay Ya -

First Series of Seat in the Audience Hall; he is given some insignias of rank; issue an Order to this effect.

- (2) With a sword in hand and while drunk, Nga Hke, Interior Yan Aung ward, Amarapura North, quarrelled with his wife Mi Hkway; Mi Hkway tried to wrench the sword from his hand and accidentally Nga Hke was hurt; the wound he received in accident became septic and he died; Mi Hkway was charged with man slaughter; let her go free.

This Order was passed on 26 August 1817 and proclaimed by Thiri Zayya Nawyatha, Liaison Officer - *cum* - Chief of Black Beret Guards.
27 August 1817

Order:(1) Yaza Nanda Mait and Kyaw Htin Yaza, Athon Sayay, of Supplies, are given some insignias of rank; issue an Order to this effect.

- (2) Princess Pinn reported that Nga Gyi, Myo Thagyi - Town Headman, (Pinn), was sent to areas of deep forest and died; he was succeeded by son Nga Sin; Nga Sin was executed; he was succeeded by his brother Nga Tint; when Nga Tint died, succession was forbidden in the line of headmen there and Nga Pyay a native (of Pinn) was selected to become Myo Thagyi - Town Headman; now Nga Pyay died with no heirs; (Princess Pinn) petitioned for appointing Nga Hlay, son of Nga Hpone Kyaing who was in the register of Athi Gyi Myo Hmu Zaung - Philanthropic Senior Common Folk, as Myay Daing Thagyi - Headman of Land Tracts, Pinn; Nga Hlay is appointed Headman of Pinn Land Tracts; he shall send in the report on the situations of the area under his charge.

This Order was passed on 27 August 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

28 August 1817

Order:(1) Nay Myo Min Htin, Myo Wun - Town Officer, Monhyin, and Nay Myo Min Hla, Akyi - Elder, attached to Prince Monhyin, shall be enlisted in the Royal Fifty, Blood Bond Brotherhood under Bala Yaza; make a list of members of their families with such details of sex, age, the day on which he or she was born and his or her relationship with the head of family; withdraw the Order to enlist Nay Myo Min Hla in the Royal Fifty; both Nay Myo Min Htin and Nay Myo Min Hla are given Taw Nay Ya First Series of Seat in the Audience Hall.

(2) Nay Myo Min Hla, Akyi Elder, attached to Prince Monhyin, is given some insignias of rank; issue an Order to this effect.

This Order was passed on 28 August 1817 and proclaimed by Thiha Nawyatha, Liaison Officer

29 August 1817

Order:(1) Eye witness accounts agree with the statements of Zayya Thay Hta, Myo Thagyi - Town Headman, Meitthila; he is allowed to go back home.

(2) Put Nga Kya Yoe under custody.

(3) Bring here for interrogation Mi Pe, wife of Yin Daw Town Headman and get her version of some points in Meitthila Town Headman's statement.

(4) Reports made by

Kaung Htut Yan Chi, Chief of Blood Bond Brotherhood,
Kaung Han (Chiengmai Burmese) Shields, West Palace
Guards

Nga Tun Tha

Nga Myat Hpyu

Nga Yan Myo and

Nga Mya Gyaw

and statements made by

Nga Tha Nyo

Nga Hmway

Kaung Htut Pyan Chi Thu

Nga Tun Tha and

Tu Yin Ye Kyaw Thu

are not complete; get their (supplementary) statements.

(5) Members of Win Ko Yan - Palace Guards and Body Guards, shall not serve anyone of the princes without permission; find out who has broken this rule and send the recalcitrant back to his original unit.

(6) Mi The U, wife of Nga Yay was murdered; give capital punishment to the culprit.

(7) When the weather permits, the King is visiting the Aung Myay Lawka pagoda, Sagaing; repair the Royal Pavilion there.

This Order was passed on 29 August 1817 and proclaimed by Zayya Nawyatha, Liaison Officer.

1 September 1817

Order:(1) Dabe Myo Za - Lady who holds Dabe in fief, sent her brother

Nga Hmine (to Kyaukse) and he was riding a horse which is Aya Daw Ya - escheated to the Crown; Officer of Kyaukse accused him of horse theft and arrested him; set Nga Hmine free and give him back the horse.

- (2) Enlist the following in Royal Forty and Royal Fifty Blood Bond Brotherhood; make a list of their family members with such details of sex, age, the day on which he or she was born and his or her relationship with the head of the family:

Nga Hmway, son of Nga Hpyo Aung

Nga Nwe, son of Nga Pyay Tun, originally of Gold Archers

Nga Paw, grandson of Nga Kya Way

Nga Shwe Bu, grandson of Nga Tun U

Nga Shwe U, grandson of Nga Kyaw Hla

Nga Shwe U, great grandson of Nga Kya Way and

Nga Wun, grandson of Nga Shwe Ton.

This Order was passed on 1 September 1817 and proclaimed by Thiha Nawyatha, Liaison Officer

Note : See ROB 10 September 1817 on this case of horse theft.

2 September 1817

Order:(1) Arakanese of Zun Do who were in Lin Zin (Vien Chang) boat group made themselves scarce and only a few of them now remained (in the group to which they were attached); Nay Myo Yaza Kyaw, Za Daw Ge - Royal Cook, shall trace these Arakanese who had been in the Lin Zin (Vien Chang) boat group and bring them back to that group and take charge over them; they shall guard the Gate of Left Partition.

- (2) Thiri Zayya Thu, Thin Hmu - Captain of the Company, North Palace Guards, of Blood Bond Brotherhood, shall take charge of the Company of Guards, North Palace; the Guards shall live in barracks inside the Left Partition Gate.

- (3) In Hanthawaddy (Pegu) there are elephant men of Danet Pala - Taming Elephant Group, quartered in Myay De; Nay Myo Min Hla Sithu, Sin Min Wun - Officer of King Elephant, shall bring all of them back to Myay De.

This Order was passed on 2 September 1817 and proclaimed by Zayya Nawyatha, Liaison Officer.

3 September 1817

Order:(1) There was a fight during the Pahto Daw Gyi Boat Race and Nga Tha San was killed when two groups hurled bricks and

stones at each other; it would be impossible to establish whose stone killed the man; but Pyan Thu Naya and his crew admitted that they used stones in that fight; in order to discourage fights in similar occasions, take Pyan Thu Naya and his crew to go around the city with a beat of gong proclaiming their wrong doing but they are pardoned from being thrashed.

- (2) Bring here Nay Myo Ye Gaung Nawyatha, Officer of Kyaukse.
- (3) Shwe Daung Yan Chi Kyaw is appointed Myo Sayay - Town Constable.
- (4) Toddy palm garden in Dabet Hswe is the land inherited by Shwe Yin Mar Ywa Za - Lady who holds Shwe Yin Mar in fief; local officers shall not collect dues from that garden; they shall not ask the workers in that garden to do any of their duties.

This Order was passed on 3 September 1817 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

4 September 1817

Order:(1) Investigate how much truth there is in the report by Myo Wun - Town Officer, Wuntho, alleging that

Nga Hkwe

Nga Tha Be

Nga Thwin Byu and

Nga Tha Ywe, Town Headman

were together with

Ka Way

Nga Kaw Ya

Nga Kun

Nga Myat Hpyu

Nga Pan Ya and

Nga Tun Byu

when Nga Pyay, Headman, Hkun Daung, was (robbed and) killed; that when the criminals who had committed the said crime escaped into Kawlin, (Kawlin chiefs) ignored the request (made by him) by sending men and letters to arrest these criminals and send them (to him); that these criminals are at present going together with

Nga Shun, who called himself Da Mya Bo - Robber Chief, native of Kaing Gyi village in Kawlin township,

Nga Hnaung Kywet Thwa, native of Yway Dwin village,
Nga Chit Hpway (alias) Su Yit Chon (alias) Nga Ei Sun
Daung
who are fully armed and who robbed the neighbourhood of
Da Gon
Hkauk Sin
In Gon
Kyun Hla
Maw Ke
Maw Ton
Pin Chaint
Pin Tha and
Tha Man Tha

and that

Nga Sein, Myo Thagyi - Town Headman (Kawlin)
Nga Shwe U, (Myo Thagyi - Town Headman, Kawlin) and
Nga So, Myo Ok - Town Chief

gave the excuse that the places where there were robberies
are not under their charge; bring here the Kawlin chiefs for
interrogation.

(2) Letya Yanda Mait is appointed Myay Daing Amat - Officer of
Land Tracts.

This Order was passed on 4 September 1817 and proclaimed by Kyaw
Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

5 September 1817

Order: (1) Nay Myo Min Htin, Myo Wun - Town Officer, Monhyin,
petitioned for permission to repair on behalf of the King,
the enclosure wall of the Gold Cave pagoda in Monhyin (built
in commemoration of the King's ascension to throne);
permission is given.

(2) Wun Dauk - Assistant Ministers, are given insignia without
sword; if an Order of issuing insignia to them include a
sword, delete it from the list.

This Order was passed on 5 September 1817 and proclaimed by Thiha
Nawyatha, Liaison Officer.

6 September 1817

Order: (1) 6 September 1817 Letter from Vesali King shall be
translated and a reply shall be
written

- 6 and 7 September 1817 Vesali Bride shall reside in Mingala Pavilion
- 8 September 1817 Vesali Bride shall have the Shampoo Ceremony and brought to Palace
- 9 September 1817 Ministers, officers, etc. who came with Vesali Bride shall bring their tributes and they shall be received in the Audience Hall;

this programme to receive Vesali Bride (Princess of Sakkadeva) is approved; Vesali Bride shall dress in her own native costume.

- (2) Kyaw Htin Zayya, Than Daw Zint - Herald, shall take the following (Brahmins) dressed in their ceremonial robes to ministers, etc. who came with Vesali Bride and find out whether they can communicate with each other or not :
 - Govinda (Banaras)
 - Jeya Dhamma Brahma (? Manipura)
 - Rajaparohita Brahma (? Manipura)
 - Suvamsa Brahma (Manipura)
 - Vamsa Brahma (? Manipura) and
 - Vasittha Brahma (Dhannavati, Mrok U, Myo Haung).
- (3) Vesali Bride is very young; prepare an ear piercing ceremony for her before ministers of her entourage go back (to Assam); made it an occasion of great festivities.
- (4) Vesali is now ceded to the Burmese Kingdom and Chandrakanta Singh, its king, requested through Bhamo Town Officer, that a Burmese regiment is stationed in Vesali; Crown Prince shall submit his suggestions on the strength of men and the name of personnel in charge of that force to be sent there.
- (5) The annual boat race has been postponed in order to synchronize it with the receptions of Vesali Bride; but the river flood has subsided greatly and no races would be possible now; get only the Royal Barges ready for the receptions.

This Order was passed on 6 September 1817 and proclaimed by Zayya Nawyatha, Liaison Officer.

7 September 1817

- Order: (1) Chandrakanta Singh, King of Vesali, submitted a memorandum that Myo Wun - Town Officers, Mogaung and Monhyin, raided the eastern part of Vesali and seized over 1,000 men; many families were broken separating children from their parents; interrogate Town Officers of Mogaung and Monhyin; if they were found guilty, get all men they seized (without omission of even one single person) and hand them over to ministers, etc. who came with Vesali Bride.
- (2) Ceremonies of receiving Vesali Bride and ministers who came with her as scheduled are approved.
- (3) On 7 September 1817 the King would send the annual gifts to various religious establishments; the list of gifts as prepared is approved.
- (4) Nay Myo Thuya Nawyatha, Myit Sin Wun - Officer-in-Charge of Security along the Main Waterway, is pardoned; set him free.
- (5) Yaza Theinga, Akyi - Elder, attached to Princess Meitthila, is enlisted in Royal Forty Blood Bond Brotherhood led by Bala Yaza; make a list of their family members with such details of sex, age, the day on which he or she was born and his or her relationship with the head of the family.
- (6) Yaza Theinga is given some insignias of rank; issue an Order to this effect.

This Order was passed on 7 September 1817 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

8 September 1817

- Order: (1) Taraguhari, Minister, reported that Chandrakanta Singh is the ruler of Sakkadeva people, with centre in (Jorhat) in Assam and Kamarupi provinces; it would be more appropriate to address Vesali Bride as Princess of Sakkadeva (Jorhat, Assam).
- (2) The following five foreign merchants shall be admitted into the Royal Presence on the same day when minister, officers, etc. of Sakkadeva are admitted; they shall put on their own national dresses and they shall be given seats after Myin Hmu Mintha- Prince Commander of Horses, on the north side after the three series of seat in the Audience

Hall on the day of thier presentation and the list of their tributes are read by Than Daw Khan - Clerk receiving Envoys.

Watt, Edgar	Athon Daw Khan - Royal Commission Agent, Rangoon
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Thiri Binga Lun	Athon Daw Khan - Royal Commission Agent, Ship Captain, Turkey
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Carapis

Ratan Ji	Bengal
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Noro Ji	Persia
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This Order was passed on 8 September 1817 and proclaimed by Kyawzwa Nawyatha, Liaison Officer.

Note : See ROB 10 August 1795, ROB 4 July 1801 and ROB 8 September 1817 on Edgar Watt.

10 September 1817

Order:(1) The presentation of Princess of Sakkadeva shall wait until weather conditions are fine; recently there was too much rain and the streets are cloggy with mud; wait until the ground becomes firm again to allow enough space to acrobats, dancers and other entertainers to perform during the occasion.

(2) Men sent from Kyaukse Officer were arrested as being party to thieves and robbers and statements confirming these allegations were made by people of Paw Kham, in Hlaing Det township and Twin, Shwe Nyaung Bu and Magyi Gan villages in Yamethin township; get Kyaukse Officer's men and the chiefs Hlaing Det here and let them establish who was right or false; Yamethin Town Officer's men Nga Toke Nyo, Town Constables and three Village Headmen shall be brought here for interrogation; Yamethin Town Officer shall remain at his station.

This Order was passed on 10 September 1817 and proclaimed by Zayya Nawyatha, Liaison Officer.

10 September 1817

Order:(1) Minister and Officers, etc. of Assam are not foreign envoys for the simple reason that Assam became part of the Burmese Kingdom recently; in the Audience Hall do not ask them the usual questions to foreigners.

(2) Send a speed boat to get Nay Myo Min Hla Kyaw here quickly.

- (3) Nay Myo Ye Gaung Nawyatha, Kyaukse Officer, had arrested Nga Hmine, brother of Lady who holds Dabe in fief, as a horse thief because he was found riding a horse that had been reported as being stolen; it is true that it was a stray horse whose owner failed to claim it within six months and therefore it had been escheated to the Crown ; Kyaukse Officer should have asked Nga Hmine how he had had that animal in his hand before he did anything; Nay Myo Ye Gaung Nawyatha, Kyaukse Officer, shall be reprimanded so that he would be careful next time; allow him to go back to resume his duties in Kyaukse.

This Order was passed on 10 September 1817 and proclaimed by Zayya Nawyatha, Liaison Officer

Note : See ROB 1 September 1817 and ROB 3 September 1817 on this case of stray animals.

11 September 1817

Order:(1) Kyaw Htin Thiri is dismissed from his office of Yway Gyi Ok - Chief of Senior Selected Boat Crew; Nay Myo Yaza Kyaw Thu, Za Daw Ge - Royal Cook, is given charge of the Senior Selected Royal Boat Crew.

- (2) The Burmese sugar making group do not really know sugar making; they were given land to grow sugar cane; send these men back to their original groups; land given to them are
- 40 pe taking water supply from Chaung Hnaung canal
 - 10 pe Shwe Daing (Gold Shields) land taking water supply from Myaung Zon (Junction of Canals)
 - 10 pe Mandahayat Kala Byo (Young Foriegners) land taking water supply from Myaung Zon (Junction of Canala) and
 - 10 pe land of Ayin Kaung (Han) Daing (Former Shan Shields), South Palace Guards
- 70 pe Total;
- all these lands are situated close to the Shwe Ka (Gold Shield) Land; hand them over to Shwe Ka (Gold Shield) Royal Land Cultivators; another group of land given to (the Burmese sugar making group) are
- 40 pe of Kalan Bo land taking water supply from Myaung Zon (Junction of Canals)
 - 2.5 pe of Meza Granary, east of Sin Daung(Elephant Mt.)

- 10 pe of Hin Ngu Daing (Hin Ngu Shields) in Lay Ze So (Forty Groups)
- 10 pe of Yan Bon Gwin Daing (Smashing All Enemies Shields) Land taking water supply from Tamote Canal
- 10 pe of Kyay Ni Daing (Red Copper Shields) Land taking water from Nwa Det Dam
- 20 pe of Shan Paik (Embracing Shans), Myin Zaing Township
- 10 pe of Ye Sit Ka (Brave Warriors Shields), East Palace Guards

102.5 pe Total;

Myay Zun Wun - Officer of Land outside any Administrative Unit, shall take charge of these lands.

- (3) Death sentence on thieves and robbers as mentioned in the statement of Sitha North Blood Bond Brotherhood and report by Town Officer is confirmed.

This Order was passed on 11 September 1817 and proclaimed by Liaison Officer - *cum* Chief of Black Beret Guards.

12 September 1817

Order:(1) Two full-grown Durian (*Durio zibethinus*) trees recently sent from Bait (Mergui) Akhun Wun - Officer of Customs, shall be planted close to Tu Ma Ya - No Equal, mango tree in Nanda Wun garden, east of Thiri Nanda Wun garden; bring the trees by the Myit Nge river and put them (temporarily) near the tree with Yaza Mat (Royal Fence) in Nanda Sittaya garden.

- (2) The King's grandsons, viz. Thado Min Gyaw, Thado Min Htin and Thado Min Nge are given insignias like those of Thado Min Hla Yaza, Prince Myin Zaing, the King's grandson.

This Order was passed on 12 September 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : On Durian fruits see ROB 28 July 1817 and 21 July 1817

13 September 1817

Order:(1) Nay Myo Min Hla Kyaw had with him various tributes from many vassals and it was scheduled to make the ceremony of receiving them on the same day when the tributes from Assam are received; but as the said tributes are not brought here by the vassals concerned, it is decided to waive the

ceremony.

- (2) The Assamese minister, officers, etc. shall call at the Residence of Crown Prince on the next day of the Royal Audience.

This Order was passed on 13 September 1817 and proclaimed by Thiha Nawyatha, Liaison Officer

15 September 1817

Order: Zaytayit, Shwe Pyi So - Ruler of Gold City, is given Du Nay Ya - Second Series of Seat in the Audience Hall.

This Order was passed on 15 September 1817 and proclaimed by Thiri Zayya Nawyatha, Liaison Officer - *cim* - Chief of Black Beret Guards.

16 September 1817

Order: It is not correct to take Chittagong, Panwa (?Cossimbazar), Dacca and Murshidabad, as English; they are Arakanese and as Burmese has now taken Arakan, these places become Burmese; the English has no right to collect taxes there; there are Nabob - Local Rulers, in each place and they shall collect the taxes and send 'the share of the overlord' to Amarapura; in Kamapura there was maladministration and the Burmese restored law and order there; Chandrakanta Singh is now ruling there and the Burmese took nothing for their own benefit to do that; in Manipura, Maharaja was a bad ruler; he was removed and Cularaja, his brother, was made ruler; in this way there were quite a number of places where the Burmese helped the local people to get good rulers; in the case of Chittagong, etc. Town Officer of Rammawadi (Yan Bye, Ramree) shall write a letter to the Bengal Company stating firmly that if these places are not handed over to the Burmese, he would have to request the King to send an army to take them by force; no other Burmese king had the power to rule Assam before but now it is Burmese and a Burmese protege is on its throne; there are 500 fully armed Burmese in Assam to establish the Burmese control there firmly; raise to take Murshidabad under the following commander and officers:

Nay Myo Thiri Shwe Daung Bo Hmu - Commander

Nay Myo Thu Ya Sitke - Regimental Officer

Nay Myo Ye Gaung Nawyatha Sitke - Regimental Officer
2,000 men Dhannawati (Mrok U, Myo Haung)

	1,000 men	Rammawati (Yan Bye, Ramree)
	500 men	Dwarawati (Than Dwe, Sandoway)
	250 men	Meghawati (Man Aung)
Total	3,750 men	
	1,250 men	Pagan, Sale, Pakhan, Gya Bin, Wet Masut, Salin, Sagu, Le Gaing, Magwe, Myin Gun, Patta Nago, Malun, Min Don, Seven Districts along the Range
Total	5,000 men	
	5,000 men	Manipura Maharaja Singh
	500 men	Cassays and Cacharis under Nga U Khin who holds Yaza Gyo in fief

Total 10,500 men;

all these men shall march under the command of Bohmu Nay Myo Thiri Shwe Daung and his Regimental Officers; while Nga U Khin is away in active service, Town Officer of Khan But shall look after the administration of Yaza Gyo.

This Order was passed on 16 September 1817 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : Akkapat is Cachar.

18 September 1817

Order:(1) States scholars of Manipura who are here to learn astrology, viz.

Jayadeva Brahma

Jayananda Brahma and

Jayaparahita Brahma

are allowed to return to Manipura.

(2) Begin the Lamps Festival on 24 September 1817 as prescribed by Rajindaaggamahadhammaraja, Bi Theik Taw Zet - Master of Coronation Ceremonies; made it a festival of one month and prepare well all big and small streets within and without the Capital City for this occasion.

This Order was passed on 18 September 1817 and proclaimed by Zayya Nawyatha, Liaison Officer.

19 September 1817

Order:(1) Minister, officers, etc. of Assam are given permission to call at the Residence of Prince Mogaung.

(2) Ho Hang of Hsenwi went to loot Mong Kaing; Maha Nay Myo,

Commander, Mong Nai, is reprimended because Hsenwi and Hsipaw are under his charge; he shall trace the guilty persons and arrest them.

This Order was passed on 19 September 1817 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

20 September 1817

Order: When the flood subsides, put on dock old Shwe Ban Dan Royal Boat and Min San Royal Boat for repairing every piece in them which is either old or bad like

Let Mo	beam across the boat between two sides
Kywet Shauk	beam going along the side of a boat
Dagu	rib like wood spreading out of the keel of a boat
U	prow
Pe	stern.

This Order was passed on 20 September 1817 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearerrs.

Note : See also ROB 19 October 1817 on repair of boats.

22 September 1817

Order:(1) Mogaung Town Officer shall bring the special rafts built for Royal Elephants of high quality to Amarapura.

(2) In Myin Gon Daing township, Asu Tha - King's Servant Group Members, are given land to cultivate in proportion to the number of people in the group and it is possible that after some time there are more land than population; Myay Zun Wun - Officer of Land outside any Administrative Unit, shall check their land and submit a report.

This Order was passed on 22 September 1817 and proclaimed by Thin Hka Nawyatha, Liaison Officer.

24 September 1817

Order:(1) Prepare the ceremony of capturing the elephant 4 taung 2 mite / 7 feet / 1.778 metre high with 1 mite / 6 inches / 127 mm of tusk showing, caught by Awa Ko Thin Awkma - Elephant Capturing Ava Nine Groups, in Thit Ya Bin forest of Myay Du township.

(2) There are some granddaughters of the King who should have their ears pierced (for ornaments); prepare the ear piercing ceremony for them together with the same ceremony for Princess of Sakkadeva.

- (3) Build a stone pagoda in Thiha Daw; collect all stones in Min Gun which are left overs when pagoda and monastery platform plinths were made; Letwe Pyan Chi Kyaw Thu, Ayut Wun - Officer to segregate Lepers, shall carry the stones by boat from there and start building the stone pagoda; get it done before the eighth month of the Burmese calendar (25 September 1817 - 24 October 1817) is over.

This Order was passed on 24 September 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

25 September 1817

Order: Bring here all Yakhine Ponna - Brahmins in Arakan, and Satta - Barbers, together with their families, who are now in Dhannawati (Mrok U, Myo Haung).

This Order was passed on 25 September 1817 and proclaimed by Thiha Nawyatha, Liaison Officer.

28 September 1817

Order: When Myo Wun - Town Officers, Rammawati (Yan Bye, Ramree) tried to get back the Arakanese who fled to Chittagong, Panwa (?Cossimbazar), Dacca and Murshidabad, the Bengal Company sent a letter to Minister in Hanthawaddy (Pegu) stating that people who seek refuge in a British territory would not be repatriated; Min Hla Nawyatha, Wun Gyi - Minister, Hanthawaddy (Pegu), shall reply with a statement that Chittagong, Panwa (?Cossimbazar), Dacca and Murshidabad are not in the British territories.

This Order was passed on 28 September 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See also ROB 16 September 1817 and ROB 22 December 1817 on this problem of Burma Bengal border.

29 September 1817

Order:(1) Bury the remains of Thiri Wunnawadi, Princess Mabe, daughter of Princess Tayoke Maw, as the remains of Princess Thayet (Ava Dynasty) were buried; Crown Prince shall not come to the funeral before the King has arrived.
(2) Nga Paw Aye, 'Witch Doctor', Maing Gaing (Mong Kung), who buried simulacrum in the estate of Nga Sun Shwe Nge, was forced to dig up the three figurines that he had buried and was sent here with the figurines that he made; order him to undo the spell that he made.

- (3) Shwe Daung Zayya Thu, Myo Wun - Town Officer, Wun Tho, reported that

Nga Hkway

Nga Tha Be and

Nga Thwin Byu

had given 1,350 ticals of Ywet Ni - Red Leaf, silver for the mortgage of lands in the three villages of Ta, Kokko Gaing and Let Pa Gway to Nga Seint, Myo Thagyi - Town Headman, Kawlin and company who needed the money (to pay a fine); when workers with thirty four oxen were sent to cultivate these lands, Nga Seint and Nga Shwe U stopped them; unless the money is repaid, former owners of the land have no right to stop work in the fields by those who hold the mortgage.

This Order was passed on 29 September 1817 and proclaimed by Thiha Nawyatha, Liaison Officer.

2 October 1817

- Order: (1) Chandrakanta Singh is now safe on the throne in Assam and things are now settling down to a peaceful life again except in one town called Madukapapura; Nay Myo Theiddi Kyaw Htin, Myo Wun - Town Officer, Mogaung, shall bring the Chief of Madukapapura here so that the King might be able to persuade him to live in peace.
- (2) Nga Wun, Myin Zi - Chief of (Fifty) Horsemen, Hta Naung Taing, dug close to the stairs of his home to plant a tree and discovered a treasure trove; submit a full report on it.
- (3) Lady Saw Hla (who holds Saw Hla town in fief) and Lady Myaung Hla (who holds Myaung Hla town in fief) shall have Yay Gun - Water Tax, collected in Saw Hla and Myaung Hla; May Zun Wun - Officer of Land outside any Administrative Unit, shall collect the said tax in paddy in these towns and send the paddy to the ladies.
- (4) Zayya Yaza, So Thagyi - Group Headman, Kyat Pyin, who bring here the ruby from Pin Gu Taung - Spider Hill, Kyat Pyin, has arrived at Hpaung Zeik - Jetty of Royal Barges; send the usual party to receive (such gems of exceptional quality) to the jetty.
- (5) Assam has now become a part of the Burmese Kingdom; armed men of Bhamo, Mogaung and Monhyin had captured

many of its people as prisoners of war; set them free; those prisoners who are in the Capital City now shall be handed over to Thiri Atula Devi, Princess of Sakkadeva; all the slaves of the Princess shall be given Lup Myay - Land to cultivate, and Nay Myay - Land to build homes.

This Order was passed on 2 October 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

3 October 1817

Order: The expenses of Princess of Sakkadeva's journey from Bhamo to the Capital City shall not be paid by people living along the river as suggested by Bhamo Town Officer; it shall be paid from the Tithe; Bhamo Town Officer shall be given the money from Treasury.

This Order was passed on 3 October 1817 and proclaimed by Thiha Nawyatha, Liaison Officer.

5 October 1817

Order: (1) Hold the End of Buddhist Lent on 9, 10 and 11 October 1817.

(2) Hold the ceremony of paying homage at Crown Prince Residence on 12 October 1817.

(3) Hold the Lamps Festival on 7, 8 and 9 October 1817.

(4) Bring fifteen chandeliers (made by Royal Order), other chandeliers made by the order of princes and princesses, fireworks for display, etc. for Royal Inspection on 8 October 1817

(5) The list of Royal Gifts to religious establishments as submitted is approved.

(6) Prepare Ma Tho Thin Gan - Instant Robe, to be woven and send it to the Buddha image as usual.

(7) Do not assign Palace Guards of Four Sectors to work on building the stone pagoda in Thi Ha Daw; get only City Gate Guards and provincial (guards) on this assignment; Yanda Mait Kyaw Thu and Letwe Pyan Chi Kyaw Thu, Ayut Wun - Officer to segregate Lepers, shall supervise the work (at Thi Ha Daw).

(8) Mi Myat No, wife of Town Headman, Ma Be, was charged with robbery with murder when Nga Kan Bay, Myo Sayay - Town Constable, Mabe, was killed and his property (both animate and inanimate) were seized; Madame Maha Thiha Thu Ya (wife of Minister Maha Thiha Thu Ya) shall bring (Mi Myat

No) here; Town Officer of Mindon shall hand over the wife and children of Nga Kan Bay, to Madame Maha Thiha Thu Ya; Nga Shwe Tha, Town Officer, Ba Dain, brother of Mi Myat No, is also charged as an accomplice in this case of robbery with murder; Madame Maha Thiha Thu Ya shall also bring Nga Shwe Tha here.

- (9) An Elephant of above 4 taung / 2 yards / 1,8288 metre height with 1 taung / 1.5 feet / 0.2004 metre tusk showing, caught by Mingala Lay Thin Awkma - Four Groups of Mingala Wild Elephant Catchers, in Yin Ma forest, Yaw township, has now arrived in the Capital City; hold the Elephant Catching Ceremony.

This Order was passed on 5 October 1817 and proclaimed by Thiri Zayya Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.
6 October 1817

Order: Nay Myo Kyaw Htin Sithu is appointed Letwe Win Hmu - Captain of North Palace Guards.

This Order was passed on 6 October 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.
6 October 1817

Order: Bury the remains of Princess Mong Mao as the remains of Princess Theinga were buried.

This Order was passed on 6 October 1817 and proclaimed by Liaison Officer - *cum* Chief of Caduceus Bearers.
7 October 1817

Order: Nay Myo Thu Ya Nawyatha, Myit Sin Wun - Officer of Waterways down the River, shall arrest Nga Shwin Nge and his associates who are thieves and robbers active in places downstream; all local officers on the waterways shall take orders from Myit Sin Wun - Officer of Waterways down the River, in this operation.

This Order was passed on 7 October 1817 and proclaimed by Thiha Nawyatha, Liaison Officer.
8 October 1817

- Order: (1) Hluttaw shall arrange the seating of Sakkadewa (Assam) minister and officers with their followers to see the display of fireworks in the night on 8 October 1817
(2) Shay Yon shall arrange the seating of these (minister and officers) during the three day End of Buddhist Lent Kowtow.

This Order was passed on 8 October 1817 and proclaimed by Zayya Nawyatha, Liaison Officer.

9 October 1817

Order: (1) At the End of Buddhist Lent Kowtow, read the list of tributes by senior princes separately; other tributes shall be made into only one list for reading.

(2) Except senior princes, other princes shall bring only gold bowl and Kha Tha fabric as tributes.

This Order was passed on 9 October 1817 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

10 October 1817

Order: (1) Bury the remains of mother of Akyi - Elder, attached to Princess Cassay, with certain rituals.

(2) During the Kowtow, Pyaw - Black Beret Guards, shall put on robes of Chinese red and Chinese green and guard the Royal Stairs (for the King's exclusive use) of Earth Palace on its left and right.

This Order was passed on 10 October 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

11 October 1817

Order: The King is not attending Kowtow today; but the list of tributes shall be read as usual.

This Order was passed on 11 October 1817 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

13 October 1817

Order: Issue monthly rations from Royal Granary to all the followers of Princess of Sakkadeva.

This Order was passed on 13 October 1817 and proclaimed by Theinga Nawyatha, Liaison Officer.

15 October 1817

Order: Thu Thiri Dama Yaza, Prince Mindon, petitioned for appointing Nga Bi Lu as Myo Wun - Town Officer, Taung Zin Khanit Khayaing - Seven Districts along the (Yoma) Range; Nga Bi Lu is appointed Myo Wun - Town Officer, Taung Zin Khanit Khayaing - Seven Districts along the (Yoma) Range.

This Order was passed on 15 October 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

18 October 1817

Order: Bury the remains of Princess Meitthila's aunt, daughter of

Min Shwe Nan, with certain burial rites.

This Order was passed on 18 October 1817 and proclaimed by Theinga Nawyatha, Liaison Officer.

19 October 1817

Order: Do not use new and long logs to replace the old Kywet Shauk - beam going along the side of a boat, and Let Mo - beam across the boat between two sides, in repairing Shwe Ban Dan and Min San Royal Boats; left-overs would do.

This Order was passed on 19 October 1817 and proclaimed by Thiri Zayya Nawyatha, Liaison Officer - *cum* - Chief of Black Beret Guards.

Note : See ROB 20 September 1817 on the boat repairs.

20 October 1817

Order: Bring here immediately the right spiral conch which Town Officer of Dwarawati (Than Dwe, Sandoway) had reported that he had received.

This Order was passed on 20 October 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

21 October 1817

Order: Ywa Thagyi -Headmen of

Kyo Gyaung

Myin Dwin

Na Daung Ya

Nyaung Wun

Pan Daw and

Pauk Taw

Yay Boke Myo Asiyin -Town Manager of Yay Boke

Nga Bwe, Kyay Dan Gyi - Senior Tax Payer

Nga Thu and

over sixty headmen now in the Capital City

made these charges that Nga Shwe Yan had committed

during his one year tenure of office as (Myo Thagyi - Town Headman):

1 His subordinates (village headmen) had collected and given him over Ks 1,000 and 4,000 baskets of paddy as revenue, but he sent (to Treasury) only Ks 30 as Tithe

2 Without any conceivable reason he confiscated the property animate and inanimate of his subordinates (village headmen) and senior tax payers

3 Nga Bwe, (Myo) Asiyin - (Town) Manager, has two

daughters and the elder daughter is Nga Shwe Yan's wife; the younger daughter Mi Min Yay is Nga Hmine's wife; Nga Shwe Yan arrested Nga Hmine and seized his property animate and inanimate; then he tortured Nga Hmine and ordered him to divorce his wife (Mi Min Yay)

4 Because of Nga Shwe Yan's oppressions many people had fled from (their homes in Taung Dwin) township

5 Nga Shwe Yan took without consent the following women as his wives :

Mi Be daughter of Nga Shwe

Mi Wun daughter of Mi Kaung and

Mi Wun daughter of Nga Kywe;

Officers of Crown Prince shall investigate and report.

This Order was passed on 21 October 1817 and proclaimed by Thiha Nawyatha, Liaison Officer.

Note : See ROB 25 October 1817 and ROB 29 October 1817 on this case.
25 October 1817

Order:(1) Shwe Daung Thiri Nawyatha, Bade Wun - Officer of Coppersmiths, reported that vandalism among coppersmiths had resulted in the lost of big bells, small bells of pagoda finials and tray covers which are all made of copper and found most plentiful until recently in the religious precincts of both the capital city and provinces; all coppersmiths in the city, towns and villages shall made and sell their wares only under the supervision of Bade Wun - Officer of Coppersmiths.

(2) Asiyin - Manager, Junior Headmen, (Village) Elders, etc. reported that instead of interrogating Nga Shwe Yan, Officer of Crown Prince arrested them and tortured them and they were set free only when they promised to withdraw their charges against Nga Shwe Yan; on the other hand Officer of Crown Prince maintained that he had had the hands of Nga Bwe and Nga Hkway bond in rope because they refused to give him the list of sixty headmen who put up the case to the King; Hluttaw shall investigate.

This Order was passed on 25 October 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See ROB 21 October 1817 and ROB 29 October 1817 on the case on Nga Shwe Yan.

26 October 1817

Order Men who came with Princess of Sakkadeva were robbed by armed men stationed in Mogaung and Monhyin and Bhamo Town Officer interrogated men and women who came to report him on this robbery; Bhamo Town Officer shall try and get more information from these people; by the Order to get all Assamese who were held prisoner by the armed men in Mogaung and Monhyin and to hand them over to Princess of Sakkadeva, twenty three Assamese were found with the said armed men though they denied that they had no captured Assamese with them; interrogate Town Officers of Mogaung and Monhyin again on this point.

This Order was passed on 26 October 1817 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

29 October 1817

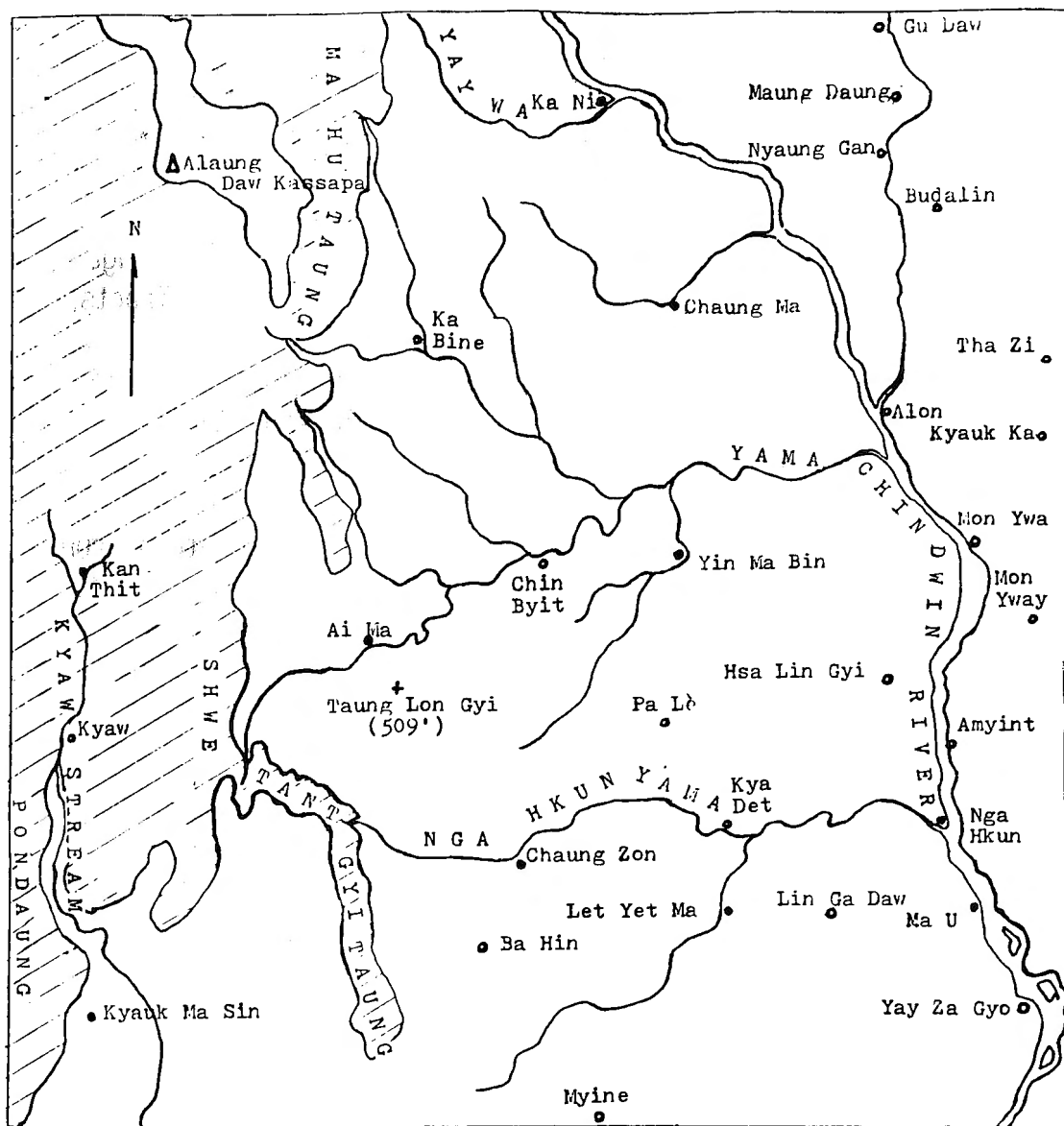
Order:(1) Nay Myo Yaza Thu, Officer of Crown Prince, reported that due to recent discords between Taung Dwin Town Headman and Taung Dwin township Village Headmen, etc., the people of the township became restless; Nga Shwe Yan is dismissed from his office of Town Headman; Nga Bwe, Myo Asiyin - Town Manager, all Village Headmen who were with him against Town Headman are also dismissed from their respective offices; all of them shall come and reside in the Capital City; get suitable men from residence Athi - Common Folks, or Kyeit Su - Strangers who became naturalized (in Taung Dwin township) to fill in the vacancies so created; Nay Myo Yaza Thu is dismissed from Crown Prince Office and Office of Three (Queens); he shall not serve Crown Prince in any other capacity any more.

(2) A man and wife of Zay Gyo quarter, Amarapura, fought and the wife was killed; Nga Yay the husband was sentenced to death; Nga Yay is pardoned; Princess Ba Daung, the King's granddaughter shall take the pardoned man under her charge.

This Order was passed on 29 October 1817 and proclaimed by Thiri Zayya Nawyatha, Liaison Officer - *cum* - Chief of Black Beret Guards.

30 October 1817

Order:(1) Maha Thiri Dama Yaza, Prince Makhaya, petitioned for appointing Nga Bu as Myay Daing Thagyi - Headman of Land Tracts, in Min Zu village of Ba Gyi Division ; in 1783



SKETCH MAP SHOWING BA GYI TAIK BETWEEN THE TWO YAMA
STREAMS, THE SHWE TANT GYI RIDGE AND THE CHIN DWIN
RIVER (See ROB 30 October 1817
and ROB 13 April 1819)

Record there were mentioned two lines of hereditary chiefs in Min Zu village, viz. Nga Wa's line and Nga No's line; Nga Mo, son of Nga No was made chief but he fled away and Ye Gyaw Nawyatha, Taik Thagyi - Division Headman, petitioned for appointing Nga La Myo, a member of Let (Yway) Gyi Gunners as chief and he was accordingly appointed; when Nga La Myo died, the charge of Land Tracts should devolve upon Nga Bu who was the son of Nga Wa as a descendant of one of the lines of chiefs mentioned in 1783 Record; Nga Bu is appointed Myay Daing Thagyi - Headman of Land Tracts, Min Zu village, Ba Gyi Division; he shall submit a report on the situation of the area under his charge; withdraw the appointment that had been given to Nga La Myo.

- (2) Maha Yaza Thin Gyan, Min Daing Bin Amat - King's Counsellor, petitioned for keeping Myo Gyi Ywa in one administrative unit because although the Yama stream runs in the middle of the village dividing it into northern and southern halves and the north falls in Kani township while the south belongs to Ba Gyi Division and although the line of demarcation between Kani and Ba Gyi goes along the Yama stream in Mi Thway Pon Daw - Sketch with the Charcoal Mark drawn by the King, it does not seem right to cut one Myo Gyi Ywa (which is his native and which he now holds in fief) into two; let the demarcation stands as it is and Maha Yaza Thin Gyan shall have two Orders, viz. one giving him to hold in fief the northern half of Myo Gyi Ywa and another to hold the southern half in fief; notify this to both Kani and Ba Gyi authorities together with the Order that Ywa Za - Noble who holds the village in fief, is not subject to control by them and he shall have the right to settle petty cases in that village and to exact court fees, dues, etc. for himself.

This Order was passed on 30 October 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

Note : See Sketch Map showing Ba Gyi Taik between the Two Yama Streams, the Shwe Tant Gyi Ridge and the Chindwin River.

2 November 1817

Order: (1) Bury the remains of Myauk Hpet Taik Wun - Officer of North Division, as the remains of Kaung Ton Myo Za - Noble who held Kaung Ton Town in fief, were buried.

- (2) Taung Dwin Gyaung which Nawyatha Kyaw Htin held in fief is now given in fief to Nay Myo Kyaw Htin Sithu, Letwe Win Hmu - Captain of North Palace Guards.

This Order was passed on 2 November 1817 and proclaimed by Theinga Nawyatha, Liaison Officer.

3 November 1817

Order: (1) The decision made in accordance with the statements made by Mi Myat, Yakhine Zu, East of Royal Granary, North Sector, Amarapura, Nga U, Wut Myay Sayay - Clerk of Religious Land Office, Maha Muni Guards and Nga Po in the case of Nga Po who took the gold ankle bands of Mi Myat's son when Mi Myat and her son came on pilgrimage to Maha Muni, is confirmed.

- (2) The decision in the case of Nga Myat Thu who raped Mi Hmo U in East Street, Sin Kyone - Elephant Inclosure, is confirmed.

- (3) Myo Za - Noble or Lady who holds a town in fief, has no authority to appoint Myo Wun - Town Officer; he or she might appoint Myo Ok - Town Ruler, and Myo Kaing - Town Controller; there are Myo Wun - Town Officers, appointed by Myo Za - Noble or Lady who holds a town in fief, in the following places :

Alon

Bhamo

Dwarawati (Than Dwe, Sandoway)

Meghawati (Man Aung)

Min Don

Mogaung

Monhyin

Myit Sin

Pathein (Bassein)

Theinni (Hsenwi) and

Wun Tho;

these Myo Wun - Town Officers, are dismissed from their office.

- (4) Bury the remains of Mi Hmun, Anyein Main Ma - Artiste (Singer and Dancer in Palace Music Troupe), with certain rituals.

This Order was passed on 3 November 1817 and proclaimed by Thiri Zayya Nawyatha, Liaison Officer - *cum* - Chief of Black Beret Guards.

4 November 1817

Order: Bring here Vajira, San GyaunTeacher, Hanthawaddy(Pegu).
This Order was passed on 4 November 1817 and proclaimed by Kyaw
Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

6 November 1817

Order: Minister, Officers, etc. of Sakkadeva (Assam) reported that
people (of Assam) that the armed men of Mogaung and
Monhyin had seized (for slavery) have not been returned to
them yet; the King does not want to hear such a complaint
again.

This Order was passed on 6 November 1817 and proclaimed by Zayya
Nawyatha, Liaison Officer.

8 November 1817

Order: (1) Min Gyi Nay Myo Kyaw Gaung, Myo Wun - Town Officer,
Bhamo, is given the permission to build for his residence a
house similar to the one where Min Gyi Maha Nawyatha is
now residing in Dhannawati (Mrok U, Myo Haung); Min Gyi
Nay Myo Kyaw Gaung is enlisted in Royal Forty of Blood Bond
Brotherhood led by Thiri Deva Ba La; make a list of the
members of his family with such details of sex, age, the
day on which he or she was born and his or her relationship
with the head of the family.

(2) In Bhamo made the following appointments in positions
mentioned against their names :

Officer	Office	Regiment Enlisted	Leader of Regiment
Shwe Daung Ye	Regimental		
Hla Ye Gaung*	Officer		
Letwe Kyaw	Regimental		
Zwa	Officer		
Thu Yaing Kyaw	Liaison		
Kyaw Thu+	Officer		
Ye Hla Kyaw	Liaison		
Thu+	Officer		
Tamut Shwe	Town		
Daung	Constable		
Thu Yain Kyaw	Town	Royal Fifty	Nay Myo Thu Ya
Htin	Constable		
Ah Kah Ye Hla		Royal Forty	Shwe Daung Theinga
Ye Gaung*			Thu

Thiri Zaw Ta Yat Kyaw	Royal Fifty	Nay Myo Thu Ya
Ye Htin Kyaw Thu*	Royal Fifty	Nay Myo Thu Ya
Ye Gaung Daywa Kyaw Thu*	Royal Fifty	Nay Myo Thu Ya

* they shall use the same uniform

+ they shall be given the same insignias;

make a list of the members of the families of those who are enlisted in Royal Forty and Royal Fifty with such details of sex, age, day on which he or she was born and his or her relationship the head of the family.

This Order was passed on 8 November 1817 and proclaimed by Thiri Nawyatha, Liaison Officer - *cum* - Chief of Black Beret Guards.

9 November 1817

Order: (1) Nay Myo Thiri Nawyatha is dismissed from his office of Nauk Win Hmu - Captain of West Palace Guards; he shall cease holding Min Ywa in fief.

(2) Shwe Daung Thiha Kyaw Thu is appointed Nauk Win Hmu - Captain of West Palace Guards.

This Order was passed on 9 November 1817 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

10 November 1817

Order: (1) Preparations for Royal Ceremony of Shampoo is approved.

(2) Nay Myo Thiri Thin Hkaya, Atwin Wun - Minister of Interior, Crown Prince Office, is given permission to build a bridge across the fishery (lake) on the west of Kun Zwe.

(3) Prince Thayawaddy shall use a barge similar to the one used by Prince Pagan.

This Order was passed on 10 November 1817 and proclaimed by Zayya Nawyatha, Liaison Officer.

11 November 1817

Order: Appoint the following men in place of dead leaders in the Blood Bond Brotherhood (according to list) prepared by Nay Myo Yaza, Sayin Zit Than Daw Zint - Audit Herald.

Dead Leader	Locality	Successor	Remark
Nga Aw	Nga Pa Yin	Nga Yauk	Akyat - Chief
Nga Yan Aung		Nga Po U	
Nga Myat Hpyu	Maung Daung	Nga Shwe Hmun	Son of Deceased

Nga Pike		Nga Pauk Cho	Son of Deceased
Pyinnya Seitta	Kin San	Nga Hain	Akyat - Chief
Letwe Tayza		Nga Yan Min	Akyat - Chief
Tha Man Da Bo	Kyay Ba Don	Nga Shwe Ai	Br of Deceased
Nga Shwe Bwint	Kan Thit	Nga Shwe Thu	Br of Deceased
Nga Ei	Mon Ywa	Nga Shwe	Akyat - Chief
Nga Lu	Za Yat	Nga Ywe	Akyat - Chief
Nga Myat Kyaw	Naung Gyi Ai	Nga Kya Yauk	Akyat - Chief
Nga San Nyein	Za Yat Hpyu	Nga Nay	Thagyid-Headman
Nga Ya	Ma Gyi Zauk	Nga Pwa	Son of Deceased

This Order was passed on 11 January 1817 and proclaimed by Theinga Nawayatha, Liaison Officer.

12 November 1817

Order: Nga San Min, Thin Hmu - Captain of (Interior) Guards, reported that he lost Thin Da - Sword of (Interior) Guards, (which was the mark of his office), while he was in the Atwin Daw Thin Dan - Barracks of Interior Guards; put Nga San Min under arrest and send him to Myo Wun - Town Officer; get the thief.

This Order was passed on 12 November 1817 and proclaimed by Thiri Zayya Nawayatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

12 November 1817

Order: Nga Tha Nyo, Asu Tha - Member, Nauk Win Daing - West Palace Shields, is found in the service of Prince Pyay (Prome); Daing Gaung - Head of Shields, reported that he was also using a gun without authority and he got tottoo marks (which are not the marks of his own group); witnesses testify that the charges against him are true; Nga Tha Nyo also admitted that he is guilty of these charges; he shall not serve Prince Pyay (Prome); send him back to West Palace Guards.

This Order was passed on 12 November 1817 and proclaimed by Zayya Nawayatha, Liaison Officer.

13 November 1817

Order: (1) The following decisions are confirmed :

Punish Nga Shwe Toke and Nga Shwe Loke who used silver (below the standard) in shops of the City and in shops outside the City

Punish Nga Pu of Aung Din quarter who snatched the gold

beads (on the neck a girl)

Punish Nga Hkway Byu of Hpet San Daw quarter who robbed silver betel receptacles of Tin Dain Yan Hmu - Leader of Curtain Men (who cover ungainly sights from Royal View), Crown Prince Service.

- (2) Nga O shall not come to the Interior again; he is allowed to stay at his own home.
- (3) Nga Kyaw Gaung is dismissed from his office of Atwin Wun - Minister of Interior; he shall not come to the Interior again.

This Order was passed on 13 November 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.
13 November 1817

Order:(1) Mi Ma Nyi, Yadana Theinga, petitioned for permission to give her land of 10 pe / 17.5 acres / 7.0875 hectares in area taking water from Maung Ma Gan in Singu that she inherited from Tha Do Kyaw Thu, her father-in-law, to Princess Badaung, the King's granddaughter; Princess Badaung shall take the said land; Mi Ma Nyi shall send her agent to show the land at the time of handing over the land (to the Princess or her agents).

- (2) Make arrangements to have the Ear Piercing Ceremony of Princess of Sakkadeva, the King's grandsons and granddaughters, on 25 November 1817 which the astrologers calculated as the most auspicious day for that occasion.
- (3) Shwe Daung Thiha Kyaw Thu, Nauk Win Hmu - Captain of West Palace Guards, shall hold Maing Nyaung (?Mong Yawng) in fief.

- (4) The following are not the descendants of the original men who formed the Force 150; they are dismissed from their offices of Thin Hmu - Captains of the Armed Men :

Nga Aung Min
Nga Hmine
Nga San Hla Baw
Nga San Min Sr
Nga San Min Jr and
Nga Tha Wa

- (5) The following are the descendants of the original men who formed the Force 150; they are appointed Thin Hmu -

Captains of the Armed Men :

Nga Kya

Nga Kyaw Yun

Nga Nan Aung

Nga Ne Tet

Nga Shwe Sa

Shwe Daung Ma Naw and

Zayya Shwe Daung.

This Order was passed on 13 November 1817 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer - *cum* - Chief of Caduceus Bearers.

16 November 1817

Order: People belonging to Yadana Htan Zin Zu - Group of Royal Palanquin Bearers, living in villages Na Be Kyu and Nga Kin, Alon township, shall be free from any obligation to do the services generally imposed upon villagers by the local authorities.

This Order was passed on 16 November 1817 and proclaimed by Theinga Nawyatha, Liaison Officer.

17 November 1817

Order: (1) Minister, officers, etc. of Sakkadeva are going back and they shall have an armed escort of 500 men under Nay Myo Theiddi Kyaw Hin, Myo Wun - Town Officer, Mogaung and Nga U Khan, Yazagyo Myo Za - Noble who holds Yazagyo town in fief; Mong Mit troops of 500 armed men shall form the reserves.

(2) Min Bu Gyi and Min Bu Nge lands in Seik Hkun are Aya Daw - King's Land; Town Officer, Alon, shall take charge over them and send the yearly produce of these lands to (Royal Granary).

(3) Kyay Htan Gyi - Senior Tax Payers, of Ma Le Kyin village reported that a rightful heir was not made Headman in their village; according to them when 1783 Record was taken, Nga Hmwe Aung, Headman, Ma Le Kyin, was sick and Nga Thaw Nyein had reported on the conditions of the village on behalf of Nga Hmwe Aung and Nga Thaw Nyein fraudulently managed to get himself appointed Headman; when Nga Hmwe Aung died, his son Nga Shwe Tha applied to Hluttaw to allow him to succeed his father; his contention was ignored; when Nga Thaw Nyein died, Nga Shwe Tha applied again and he was

ignored again; a true heir should not have any difficulty in succession; check and report.

- (4) Maing Kaing (Mong Kung) is under Nyaung Shwe (Yawnghwe) Shan Chief and the Chief alone has the right to appoint a Myo Za - Officer who holds a town in fief, at Maing Kaing (Mong Kung); contrary to this custom two of the King's granddaughters (who are the daughters of Crown Prince) requested the King to appoint their own man in the person of Nga Hkun Kyaw as Maing Kaing Myo Za - Officer who holds Mong Kung in fief and their request was granted; now Nga Hkun Kyaw died and (the King's granddaughters again supported) Nga Hkun Sei (son of Nga Hkun Kyaw) to succeed his father as Maing Kaing Myo Za - Officer who holds Mong Kung in fief; he shall become Maing Kaing Myo Za - Officer who holds Mong Kung in fief, but such an appointment shall not be repeated; Yawnghwe Chief alone shall have the right to appoint Myo Za - Officers who hold towns in fief, in his territory.

This Order was passed on 17 November 1817 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

18 November 1817

Order: Bury the remains of Maha Thiha Thuya with certain rituals.

This Order was passed on 18 November 1817 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

19 November 1817

Order: Thado Min Ye Kyaw Htin, Prince Kale, petitioned for giving some insignias to six of the thirty six elephant men serving under Nga Kyi, Myo Za - Noble who holds a town in fief, Tain Nyin, and Nga Hla who are his uncles; the six are the sons of Nga Kyi and Nga Hla and they are :

U Dain Nanda

U Dain Set Ka Thu

U Dain Thiri Kyaw

U Dain Thiri Thu

U Dain Zayya Kyaw and

U Dain Zayya Thu;

the above six shall have some insignias.

This Order was passed on 19 November 1817 and proclaimed by Thiha Nawyatha; Liaison Officer.

16 December 1817

Order: Any form of opium consumption (whether smoking it or eating it) has never been habitually done by people living in Burma; the Order to arrest anyone who has been found indulging in this practice is confined only to Burmese nationals; foreigners are exempted from this Order; Myo Wun - Town Officer, shall get all opium addicts among the Burmese arrested; opium confiscated shall be sent to palace stores; and the Order applies to opium found in the hands of Chinese.

This Order was passed on 16 December 1817 and proclaimed by Liaison Officer - *cum* - Chief of Caduceus Bearers.

18 December 1817

Order: Ships calling at the ports of
Dhannawati (Mrok U, Myo Haung)
Hanthawaddy (Pegu)
Meghawati (Man Aung) and
Rammawati (Yan Bye, Ramree)
would bring opium and other allied drugs; it is forbidden to buy and use these drugs; any Burman who consume opium, etc. shall be arrested; notify this to all Town Officers and Regimental Officers concerned; Myo Wun - Town Officer of Hkan But shall check the opium traffice in Hkan But brought there by Kathe - Cassays.

This Order was passed on 18 December 1817 and proclaimed by Liaison Officer - *cum* - Chief of Black Beret Guards.

22 December 1817

Order: Minister at Hanthawaddy (Pegu) shall consult Thiri Thu Ya Nawyatha, Akauk Wun - Officer of Customs, on English affairs and composed a letter to the Calcutta Company in Bengal and in that letter he shall mention that although the English have the right to rule over the British Isles, they could not possibly own the land immediately west of Burma; Chittagong, Cossimbazar (?Panwa), Dacca and Murshidabad are under the Arakanese king and (by right of conquest) they become Burmese and accordingly the English have no right to collect taxes and revenues there; in fact the English in Banaras, Lucknow, Delhi, etc., are encroaching on the land of Delhi King and they should go back to the British Isles; in

any way they must return Chittagong, Panwa (?Cossimbazar)
Dacca and Murshidabad to Myo Wun - Town Officer,
Dhannawati (Mrok U, Myo Haung).

This Order was passed on 22 December 1817 and proclaimed by
Liaison Officer - *cum* - Chief of Black Beret Guards.

Note : See also ROB 16 September 1817 and ROB 28 September 1817.
30 December 1817

Order: In consideration of long term effects, the consumption of
opium has been forbidden; opium addicts now under arrest
shall go free if they promise not to fall back on that bad
habit; execute anyone who are found later either selling or
consuming opium.

This Order was passed on 30 December 1817 and proclaimed by
Liaison Officer - *cum* - Chief of Black Beret Guards.

8 March 1818

Order: Send a letter to Maha Raja, Manipura, that Tajin and Gombila
where his sister is residing, are not in the British
territories; Nabob there has the right to collect tax there;
the English has no right of taxation there; Maha Raja shall
drive them out of these places.

This Order was passed on 8 March 1818 and proclaimed by Thiha
Nawyatha, Liaison Officer

9 September 1817

Order: Calendar making has been always at fault because the
astrologers based their calculations on the movements of
sun and moon which are most irregular when compared to
the movement of the constellations; the King approved the
method of using Adhimasa; for this year 20 September 1818
is the beginning of first Nadaw and 20 October 1818 would
be the beginning of second Nadaw; send this Order to all
provincial officers including the Shan State.

This Order was passed on 9 September 1818 and proclaimed by Thiha
Nawyatha, Liaison Officer.

(13 April) 1819

Order: The map to show Ba Gyi Division has on the east the
Sallawati (Chindwin) river, on the south the (Nga Hkun)
Yama stream, on the west the Pon Daung range and on the
north the Yama stream; within these boundaries the land in
the east does not go (across the Chindwin) to Ahmyint but

the area included the places like Tha Yet Kaing, Myit Kaing, Hsa Kha, Khun Tha and Nga Hkun of Sin Kyi Division; the Alon area on the other hand does not extend to the west of Chin Dwin because the Ba Gyi area has the Chin Dwin as its eastern boundary though it includes Tha Yet Kaing, (Myit Kaing), Hsa Kha, Khun Tha and Nga Hkun; none of these places are in the Ahmyint Sin Kyi Division; show these boundaries on the Ba Gyi Division map.

This Order was passed on (13 April) 1819 and proclaimed by Thiri Zayya Nawyatha, Liaison Officer - *cum* - Chief of Black Beret Guards.
Note : See Sketch Map Showing Ba Gyi Taik between the two Yama Streams, the Shwe Tant Gyi Ridge and the Chin Dwin River.